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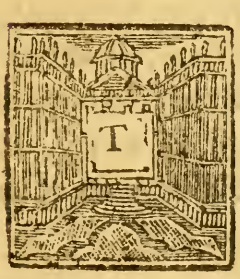
OF

Mr. *William Whiſton.*

LECTURE I. *March* 6.

The Signals of terrible Judgments foretold to come before the Reſtoration of the Jews, *produced and explained.*

MATT. xvi. 1, 2, 3, 4.



1. THE *Phariſees* with the *Sadducees*, came, and tempting *Jeſus*, deſired he would give them a Sign from Heaven.

2. He anſwered, and ſaid unto them, When it is Evening ye ſay, it will be fair Weather, for the Sky is red:

3. And in the Morning, it will be foul Weather To-day; for the Sky is red and lowring. O ye

Hypocrites! Ye can diſcern the Face of the Sky, but can ye not diſcern the SIGNS OF THE TIMES?

4. A wicked and adulterous Generation ſeeketh after a Sign; and there ſhall no Sign be given to it, but the Sign of the Prophet *Jonas*. *Jonah* i. 17.

LUKE xii. 54, 55, 56.

54. And he ſaid alſo to the People, When ye ſee a Cloud riſe out of the *Weſt*, ſtraightway ye ſay, there cometh a Shower, and ſo it is:

55. And when ye ſee the *South* Wind blow, ye ſay, there will be Heat, and it cometh to paſs:

56. Ye Hypocrites! ye can diſcern the Face of the Sky, and of the Earth: But how is it that ye do not diſcern this Time?

N. B. Although theſe Words of our Saviour belonged only to his *firſt Coming*, and to *Jonas* the Prophet, as having been three Days in the Fiſh's Belly, for a divine Signal, that the Son of Man ſhould be ſo long in *Hades*, or the *Heart of the Earth*, between his Death and Reſurrection; yet may they be very fitly applied to any other divine Signals, or *Signs of the Times*; eſpecially to thoſe relating to his *ſecond Coming* to reſtore the *Jews*, and ſet up the *Millennium*, which has been already fully proved to be very ſoon approaching. *See before*, Page 602—610. I come now to the Predictions of theſe Signals themſelves.

Iſa. xxiv. xxv. xxvi. and xxvii. being the moſt remarkable Chapters as to theſe Signals, but differing

fering more than ordinary in our three ſeveral Copies; the preſent *Hebrew*, in our *Engliſh* Verſion, the Septuagint, and the Old Vulgar *Latin* Verſions, I ſometime ſince deſired my Son-in-law, Mr. *Barker*, one very ſkilful and accurate in ſuch Matters, to aſſiſt me in comparing the Copies, and thence ſhall give the ſeveral Chapters (with a few parallel Texts) as exactly as I can, from that Compariſon.

ISAIAH xxiv.

1. Behold the Lord will make the Earth empty, and will make it waſte, and will deface it, and will ſcatter Abroad the Inhabitants thereof.

2. And it ſhall be as with the People, ſo with the Prieſt; as with the Servant, ſo with his Maſter; as with the Maid, ſo with her Miſtreſs; as with the Buyer, ſo with the Seller; as with the Lender, ſo with the Borrower; as with the Taker of Uſury, ſo with the Giver of Uſury to him:

3. The Earth ſhall be utterly emptied, and utterly ſpoiled; for the Lord hath ſpoken this Word:

4. The Earth ſhall mourn and fade away; the World ſhall languiſh and fade away; the haughty People of the Earth ſhall languiſh.

5. The Earth alſo is polluted by the Inhabitants thereof; becauſe they have tranſgreſſed the Laws, changed the Ordinances, broken the everlaſting Covenant:

6. Therefore a Curſe ſhall devour the Earth, becauſe its Inhabitants have ſinned; therefore the In-

habitants of the Earth ſhall be impoveriſhed, and few Men ſhall be left.

7. The new Wine ſhall mourn; the Vine ſhall languiſh; all the merry-hearted ſhall ſigh:

8. The Mirth of Drums ſhall ceaſe; the Sound of thoſe that rejoice ſhall ceaſe; the Noiſe of the Harp ſhall ceaſe:

9. They ſhall be put to Shame; they ſhall not drink Wine; ſtrong Drink ſhall be bitter to them that drink it.

10. Every City of Vanity ſhall be made deſolate, every Houſe ſhall be ſhut up, that no one may come in.

11. There ſhall be a Lamentation for Wine in the Streets; all Joy ſhall ceaſe; the Mirth of the Earth ſhall be gone.

12. The Cities alſo ſhall be left deſolate, and the Houſes ſhall be relinquiſhed, and ſhall periſh.

13. All theſe Things ſhall be in the Earth, in the Midſt of the People. As if one glean an Olive-Tree, ſo ſhall they glean them.

14. As when the Gleanings are over, ſo ſhall they cry aloud with their Voice: Thoſe that are left ſhall rejoice with the Glory of the Lord; they ſhall cry aloud from the Sea.

15. Wherefore the Glory of the Lord ſhall be in the Iſles of the Sea: The Name of the Lord ſhall be glorious.

16. O Lord God of *Iſrael*, we have heard Signs, (or Songs): Hope to the righteous. And he ſhall ſay, * *My Myſtery is to myſelf, my Myſtery is to my-*

* Cited thus by Chriſt himſelf in *Clem. Alex.* See *Sac. Hiſt. of the N. T. p.* 132.

ſelf

ſelf and to mine: Woe unto the Diſobedient that diſobey the Law.

17. Fear, and the Pit, and the Snare are upon thee, O Inhabitant of the Earth.

18. And it ſhall come to paſs, that he who fleeth from the Noiſe of the Fear, ſhall fall into the Pit: And he that cometh out of the Midſt of the Pit, ſhall be taken in the Snare: For the Windows from Heaven ſhall be open, and the Foundation of the Earth ſhall be ſhaken.

19. The Earth ſhall be greatly diſturbed, and the Earth ſhall be in great Diſtreſs, and the Earth ſhall be moved exceedingly.

20. The Earth ſhall reel to and fro, like a Drunkard. (*See a Parallel in* Iſaiah ii.)

If. ii. 19, 21. 19. They ſhall go into the Holes of the Rocks, and into the Caves of the Earth; for fear of the Lord, and for the Glory of his Majeſty, when he ariſeth to ſhake terribly the Earth.

21. To go into the Clefts of the Rocks, and into the Tops of the ragged Rocks; for Fear of the Lord, and for the Glory of his Majeſty, when he ariſeth to ſhake terribly the Earth.

If. xxiv. 20. For Tranſgreſſion has been heavy upon it, and it ſhall fall, and not be able to riſe again.

21. And it ſhall come to paſs in that Day, that the Lord ſhall viſit the Hoſt of Heaven, and the Kings of the Earth upon the Earth. (*See a Parallel at large.*)

Isa. ii. 10—17. Enter into the Rock, and hide thee in the Dust, for fear of the Lord, and for the Glory of his Majesty.

11. The lofty Looks of Man shall be humbled, and the Haughtiness of Men shall be bowed down, and the Lord alone shall be exalted in that Day.

12. For the Day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.

13. And upon all the Cedars of *Lebanon*, that are high and lifted up, and upon all the Oaks of *Bashan*:

14. And upon all the high Mountains, and upon all the Hills that are lifted up:

15. And upon every high Tower, and upon every fenced Wall.

16. And upon all the Ships of *Tarshish*, and upon all pleasant Pictures:

17. And the Loftiness of Man shall be bowed down, and the Haughtiness of Men shall be made low, and the Lord alone shall be exalted in that Day.

Is. xxiv. 22. And they shall be gathered together, and they shall be shut up in Prison; and after many Days shall they be visited.

23. Then the Moon shall be confounded, and the Sun asham'd, because the Lord of Hosts shall reign in *Mount Sion*, and in *Jerusalem*, and shall be glorified before the Elders. (*See a Parallel in* Isa.)

Is. xxx. 26. Moreover the Light of the Moon shall be as the Light of the Sun; and the Light of the Sun

Sun ſhall be ſevenfold, as the Light of ſeven Days; in the Day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound.

Iſ. xxv. 1. [An Ode.] O Lord, thou art my God; I will exalt thee, I will praiſe thy Name; for thou haſt done wonderful Things; thy Counſels of old are faithful and true. *Amen.*

2. For thou haſt made of Cities an Heap; of defenced Cities a Ruin; that their Foundation may fall. The City of the Wicked ſhall not be built for ever.

3. Therefore the poor People ſhall bleſs thee; and the Cities of Men injured ſhall bleſs thee.

4. For thou haſt been an Helper to every City that was humbled, and a Covering to thoſe that were diſtreſſed through Want: Thou wilt deliver them from the Wicked, and be a Covering of the Thirſty; and the Spirit of thoſe that have been injured ſhall bleſs thee.

5. As Men diſpirited, who thirſt in a dry Place; from wicked Men, to whom thou hadſt delivered us. He will bring down the Heat, with the Shadow of a Cloud; thou wilt bring down the Branch of the ſtrong Ones.

6. And the Lord of Hoſts ſhall make a Feaſt to all the Heathens, [Proſelytes.] Upon this Mountain they ſhall drink Gladneſs, they ſhall drink Wine:

7. They ſhall anoint themſelves with the Ointment of the Vine-Branches, well refined, in this Mountain. Deliver all theſe Things to the Hea-

then; for this Counsel is upon all the Heathen. [lxxii.]

7. He will destroy in this Mountain the Face of the Covering cast over all People, and the Veil that is spread over all Nations. [*Heb.*]

7. And he will suddenly, in this Mountain, bring on the Face of the Bond that is gathered over all People; and the Covering he hath begun upon all Nations. [*Vulg.*] [I prefer the *Hebrew.*]

8. He will suddenly swallow up Death in Victory. And again the Lord will take away all Tears from all Faces: The Reproach of his People will he take away from the whole Earth: For the Lord hath spoken it.

9. And they shall say in that Day, This is our God, in whom we have hoped, and he will save us: This is the Lord, we have waited for him; we have been glad, and rejoiced in his Salvation.

10. For God will give rest upon this Mountain; and *Moab* [some great Enemy of God's People the *Jews*] shall be trodden down in her Place, as they tread down the Floor with a Cart.

11. And he will spread his Hands in the same Manner as he hath brought it down to destroy it: And he will bring down his Pride upon that which he laid his Hands upon.

12. And he shall bring down the Height of the Retreat of thy Wall; and it shall come down even to the Dust.

Is. xxvi. 1. [An Ode.] In that Day they shall sing this Song in the Land of *Judah*, Saying, We have a strong City, [the *New Jerusalem*, *Apoc.* xxi.

xxi. 10.] He will ſet for us a Wall of Salvation, and a Bulwark.

2. Open ye the Gates, that the People who keep Righteouſneſs, and keep the Truth, may enter in.

3. Who takes hold on Truth, and keeps Peace.

4. For upon thee, O God, have they hoped, O Lord, for ever, O Great and Eternal God.

5. Who haſt humbled and brought down thoſe that dwelt on High: Thou wilt caſt down the ſtrong Cities, and wilt bring them unto the Duſt.

6. And the Feet of the Meek and Humble ſhall tread upon them.

7. The Path of the Juſt is right, and the Way of the Juſt is prepared:

8. For the Way of the Lord is Judgment: We have hoped in thy Name, and in its Remembrance.

9. Wherein our Souls deſire thee in the Night.

[An Ode.] My Spirit comes early to thee, O God, becauſe thy Commands are light upon the Earth. Ye Inhabitants of the Earth learn Righteouſneſs.

10. For the wicked one ceaſes, he will not learn Righteouſneſs upon Earth. Let the wicked one [therefore] be taken away, that he may not ſee the Glory of the Lord.

11. O Lord, thy Hand is on High, and they have not known it: When they have known they ſhall be aſhamed. Fury ſhall take hold upon an unteachable People; and now a Fire ſhall devour the Enemies.

12. O

12. O Lord, our God, give us Peace; for thou haſt repay'd all our Works.

13. O Lord, our God, take Poſſeſſion of us: O Lord, beſides thee we have known no other, we have named no other.

14. Now let not the [Wicked] Dead ſee Life; nor the Giants ariſe. Wherefore haſt thou viſited them, and deſtroyed them, and made all their Memorial to periſh.

15. Add Miſeries to them, O Lord, add Miſeries to all that are in Glory upon the Earth.

16. O Lord, in Affliction I have remembred thee. Thy Chaſtiſement has been upon us in a ſmall Affliction.

17. Like as a Woman with Child, that draweth near the Time of her Delivery, is in Pain, and crieth out in her Pangs, ſo have we been in thy Sight, O Lord:

18. For thy Fear, O Lord, have we been with Child; we have been in Pain; we have not brought forth the Spirit of Salvation; nor have the Inhabitants of the Earth fallen.

19. The Dead [Martyrs] ſhall ariſe again, and thoſe that are in the Graves ſhall be raiſed up: Thoſe on the Earth ſhall rejoice, for the Dew that is from thee ſhall be healing to them; but the Land of the Wicked ſhall fall. [*Conſtitut.* v. 7. *Ezekiel* xxxvii.]

20. Go my People, enter into thy Chambers, and ſhut thy Door upon thee: Hide thyſelf for a very little while, till the Lord's Indignation be over paſt.

21. For

21. For behold the Lord, out of his Holy Place, will bring Indignations upon the Inhabitants of the Earth, for their Iniquity. The Earth alſo ſhall diſcloſe her Blood, and ſhall no longer cover her Slain.

Iſa. xxvii. 1. In that Day God ſhall bring out his holy and great Sword upon *Leviathan*, the Serpent that fled away; upon *Leviathan*, the crooked Serpent; and will ſlay the Dragon that is in the Sea. [I ſuppoſe *Leviathan* to mean the old Serpent the Devil, and the Dragon, ſome Antichriſtian Power.]

2. In that Day ſing ye, A choice Vineyard.

3. I the Lord will keep it: I will water it every Moment leſt any hurt it: I will keep it Night and Day.

4. Fury is [not] in me. Who would ſet the Briars and Thorns againſt me in Battle? I would go through them, I would burn them together.

5. Or let him take hold of my Strength, that he may make Peace with me; and he ſhall make Peace with me.

6. He ſhall cauſe them that come of *Jacob* to take Root; *Iſrael* ſhall bloſſom, and bud, and fill the Face of the World with Fruit.

7. Shall not he [Antichriſt] be ſmitten as he ſmote; and ſhall not he be ſlain as he ſlew; [the *Lex Talionis*.]

8. In that Meaſure that he meaſured, he ſhall be judged. Art thou not he that meditates in thy ſevere Spirit to ſlay them, in the Spirit of thine Anger?

9. For

9. For this ſhall the Iniquity of *Jacob* be taken away; and this is all his Fruit, when I ſhall take away his Sin. When I ſhall make all the Stones of the [Idolatrous] Altars to be broken to Pieces, as ſmall as Duſt; and their Groves ſhall not remain; and their Idols ſhall be cut down as a Foreſt. [See *Iſaiah* ii. 18.]

10. The defenced City ſhall be deſolate, and the Habitation forſaken, and left like a Wilderneſs; there ſhall the Calf feed, and there ſhall he lie down and conſume the Branches thereof.

11. When the Boughs thereof are withered they ſhall be broken off; the Women ſhall come and ſet them on Fire: For it is a People of no Underſtanding: Therefore he that made them will not have Mercy on them; and he that formed them will not pity them.

12. And it ſhall come to paſs in that Day, that the Lord ſhall beat off from the Channel of the River [*Euphrates*,] unto the Stream of *Egypt*; [*Rhinocolura*] and ye ſhall be gathered one by one, O ye Children of *Iſrael*.

13. And it ſhall come to paſs in that Day, that the Great Trumpet ſhall be blown; and they ſhall come who were ready to periſh in the Land of *Aſſyria*, and the Outcaſts in the Land of *Egypt*, and ſhall worſhip the Lord in the Holy Mount of *Jeruſalem*.

London, April 10th.
Eaſter-Day, 1748.

W. W.

N. B.

N. B. That these four Chapters belong to these last Times, and to the Restoration of the *Jews*, and their Resettlement in *Jerusalem*, and on *Mount Sion*, upon which Mountain they are to build their last and most glorious Temple, is evident by Chap. xxvii. 6.—9. and by the Conclusion of the xxiv. and xxvii Chapters; which I desire the Reader to peruse distinctly. Nor is there any Reason to doubt as to the Parallels here added. But the Principal Events foretold, as generally *prior* to that Restoration, are these twelve following. *Isa.* xxiv. v. 1, 2, 3, 6, 12, 13, 17, 18.

(1.) That in general a *Curse* shall then come upon the Earth, with an universal Dissolution of its former State; with the utmost Impartiality, and without all Respect of Persons; but that as the Great are generally the most wicked, and the grand Occasion of the Wickedness of others, they shall be particularly brought down. And as the meaner Sort of People are usually the best, but greatly oppress'd and tyranniz'd over by the Great, these meaner but better People shall be advanced, and delivered from the Oppression and Tyranny of the other, for the Time to come.

(2.) That the Cause of this *Curse*, v. 5. xxvi. 21. and of the terrible Judgments included in it, is no other than the horrible *Pollutions* of Mankind, in not only transgressing other *Laws* and *Ordinancies*, but the *Everlasting Covenant*, the *Ten Commandments* themselves; and particularly in the shedding of Men's Blood, which will now be directly exposed

poſed without any Covering to the Divine Vengeance.

3. That theſe amazing Judgments ſhall deſtroy the *greateſt Part* of ſinful Men; ſo that but a *few ſhall be left* to ſurvive theſe Judgments. v. 6.

4. That in a particular Manner, the *Mirth* and *Jollity* of the Age ſhall be utterly diſſolved, and turned into Mourning and Lamentation. v. 7, 8.

5. That a very few good Men, both *Jews* and *Chriſtians*, like *the gleaning of Grapes when the Vintage is done*, ſhall be providentially preſerved from theſe terrible Calamities; and the good *Jews* in particular, ſhall ſing Hymns of Praiſe to God for their Deliverance and Salvation. v. 14, 15. xxv. 1—12. xxvi. 1. 18. xxvii 2. Who are alſo adviſed to lie ſtill and quiet, during this Indignation of God toward the Wicked. v. 20. 21.

6. That ſome of the eminent Signals of theſe Judgments themſelves, ſhall be frightful Meteors in the Heavens, to come upon Mankind from the Air. v. 18.

7. That many and terrible *Earthquakes* are to come now upon Mankind, either from the Air above, or the Ground below, or both together. v. 18, 19, 20. 4 *Eſd.* ix. 3.

8. That the *Iſles of the Sea* ſhall be eſpecially concerned in the Thankſgivings to God for the Deliverance and Salvation of the Righteous; who now at laſt are made ſenſible of theſe grand *Myſteries* of Divine Providence, in the Reſtoration of good *Jews*, and the Salvation of good *Chriſtians*; which *Myſteries* yet are concealed from the Diſobedient. xxiv. 15.

9.

9. That the principal Parts of the Divine Vengeance will now fall upon the principal Authors of the World's Wickedneſs, the ungodly *Kings*, and *Princes*, with their ungodly Miniſters of State; whowill be firſt impriſoned in *Hades*, and long afterwards puniſhed there, or in *Gehenna*. xxiv. 4, 21, 22. *See* No. 1. and *Ezek.* xxvi. 20.

10. That *Death* ſhall be ſo far conquered at this Reſtoration of the *Jews*, that there ſhall be then a *firſt Reſurrection* for the Martyrs, both *Jews* and *Chriſtians*; and that in the literal Senſe alſo: xxv. 8. xxvi. 19. *Conſtitut.* v. 7. And all Tears and Reproach ſhall be taken away from them. *Ezek.* xxxvii.

N. B. I interpret the *firſt Reſurrection* both of the *Jewiſh* and *Chriſtian* Martyrs, *Dan.* xii. 2. and them only; becauſe for the *Chriſtian's firſt Reſurrection*, it is expreſsly ſo in the Revelation. *Apoc.* xx. 4, 5. And for the *Jewiſh* Reſurrection of *dry Bones*, it belongs to thoſe that had been *ſlain* only: *Ezek.* xxxvii. 9. Which ſeems to me to imply Martyrdom alſo; when, as the Pſalmiſt ſpeaks, *Pſal.* lxxix. 2, 3, 4. *The* Heathen had *given the dead Bodies of God's Servants to be Meat unto the Fowls of the Heaven, and the Fleſh of his Saints unto the Beaſts of the Earth; and when they had ſhed their Blood like Water round about* Jeruſalem, *and there were none to bury them:* When alſo the *Jews* were become a *Reproach to their Neighbours, a Scorn and Deriſion to them that were round about them.*

11.

11. That the *Sun* and *Moon* ſhall be particularly concerned at this Time, upon the Exaltation of the Kingdom of the *Jews* on *Mount Sion*; where the new Temple is to be built; and in *Jeruſalem* the City of God, which is to be built cloſe by it. *Iſ.* xxiv. 23. xxx. 26.

12. That the *Veil* of that groſs Ignorance, which God had winked at hitherto, ſhall now be taken away from all Nations; *Iſ.* xxv. 7. *Acts* xvii. 30. and they ſhall perceive the direct Interpoſition of Providence in theſe eminent Events, and own them to be derived from a Divine Power.

I proceed to other Predictions, continuing the former Numbers.

13. *Iſ.* lx. 9. Surely the Iſles ſhall wait for me, and the *Ships of* Tarſhiſh *firſt*; to bring thy Sons from far, their Silver and their Gold with them, unto the Name of the Lord thy God, and to the Holy One of *Iſrael*; becauſe he hath glorified thee.

14. *Iſ.* lxvi. 7, 8. Before ſhe travailed ſhe brought forth; before her Pain came, ſhe was delivered of a Man-child. Who hath heard ſuch a Thing? Who hath ſeen ſuch Things? Shall the Earth be made to bring forth in one Day? Or ſhall a Nation be born at once? For as ſoon as *Sion* travailed, ſhe brought forth her Children.

N. B. This Prediction quite takes away that Objection againſt what I aſſert of the ſudden Reſtoration of the *Jews*, from the ſmall Appearances hitherto of any viſible Preparation making in the World for ſo vaſt and important an Event, and demonſtrates

monſtrates that it will be executed in ſome very ſudden, unexpected and providential, or miraculous Way; to the great Surprize of all Mankind.

I proceed to other Prophecies of *Joel*, and *Daniel*, and *Haggai*, *Joel* ii. 30, 31.

30. I will ſhew Wonders in the Heavens, and on Earth; Blood, and Fire, and Pillars of Smoke.

31. The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and terrible Day of the Lord come.

N. B. By this *great and terrible Day of the Lord*, I underſtand that *Time of Trouble in* Daniel, *ſuch as never was ſince there was a Nation, even to that ſame Time. Dan.* xii. 1. By thoſe *Pillars of Smoke*, in *Joel* I underſtand the *Tails* of thoſe numerous Comets which have been ſeen of late: of which this is no improper Deſcription; and by *turning the Sun into Darkneſs, and the Moon into Blood*, I underſtand ſuch total Eclipſes of the Sun and Moon as we have had of late. And by that *Blood, and Fire*, which are here ſet down at firſt, as diſtinct from thoſe Eclipſes, I underſtand thoſe *bloody, or fiery Meteors* which have been of late ſo remarkable, and of which more hereafter. (*See my Aſtronom. Year, per tot.*)

Dan. xi. 40.—45. At the Time of the End [of the *Roman* Empire] ſhall the King of the South, [the *Saracens*] puſh at him; [at that Empire:] And the King of the North, [the *Turk*] ſhall come againſt him, like a Whirlwind, with Chariots, and with Horſemen, and with many Ships; and he ſhall enter

into the Countries [belonging to that Empire,] and ſhall overflow, and paſs over. He ſhall alſo enter into the glorious Land [of *Judea*,] and many Countries ſhall be over thrown. But theſe ſhall eſcape out of his Hand: *Edom* and *Moab*, and the Chief of the Children of *Ammon*, [the wild *Arabs*:] He ſhall ſtretch forth his Hand alſo upon the [other] Countries; and the Land of *Egypt* ſhall not eſcape: But he ſhall have Power over the Treaſures of Gold and Silver, and over all the precious Things of *Egypt*: And the *Libyans* and the *Cuſhites*, [*Algerines*, or *Moors*, in the North of *Africa*; and the *Arabians*, about *Mecca* and *Medina*] ſhall be at his Steps. But Tidings out of the Eaſt, [from the *Perſians*,] and from the North, [from the *Muſcovites*,] ſhall trouble him. Therefore he ſhall go forth with great Fury, to deſtroy, and utterly to make away many. And he ſhall plant the Tabernacles of his Palace, [or the Tents of his Pavilion,] between the Seas, in the glorious holy Mountain, [of *Judea*;] Yet he ſhall come to his End, and none ſhall help him.

Hag. ii. 6.—9. Thus ſaith the Lord of Hoſt, yet once and I will ſhake the Heavens, and the Earth, and the Sea, and the dry Land; and I will ſhake all Nations, and the Elect of all the Nations, ſhall come: and I will fill this Houſe with Glory, ſaith the Lord of Hoſts. The Silver is mine, and the Gold is mine, ſaith the Lord of Hoſts. The Glory of this laſt Houſe ſhall be greater than of the firſt, ſaith the Lord of Hoſts. And in this Place will I give Peace, ſaith the Lord of Hoſts; and to obtain

obtain Peace of Soul to every one that builds, in order to raiſe up this Temple. Behold, they that deſtroyed this Temple, they themſelves ſhall build it.—And it ſhall come to paſs in the laſt Days, the Lord will deliver the Sheep of his Paſture, and the Sheepfold, and their Tower to Deſtruction. And it ſhall come to paſs, that, when a Week is fully come, the Temple of God ſhall be built gloriouſly in the Name of the Lord. [*See Lit. Accomp. of Proph.* Pag, 24. 25.]

Now the principal Events foretold here by *Joel*, and *Daniel*, *and Haggai*, as generally *prior* to the Reſtoration of the *Jews*, are theſe twenty-nine that follow, going on with the former Numbers.

(15.) That there ſhould be ſeen *bloody*, and *fiery Meteors* in the Heavens.

(16.) That there ſhould be ſeen *Pillars of Smoke*, or the Tails of ſeveral Comets there.

(17.) That there ſhould be great Eclipſes of the *Sun*.

(18.) That there ſhould be great Eclipſes of the Moon.

(19.) That, long before theſe Times, the *Saracens* ſhould fall upon the *Roman* Empire with great Succeſs.

(20.) That after them the *Turks* ſhould do the ſame.

(21.) That theſe *Turks* ſhould conquer *many Countries*.

(22.) Particularly, that they ſhould conquer *Judea*, and the neighbouring Countries.

(23.) Yet were they not to conquer the wild *Arabs*.

(24.) They were to conquer *other Countries* alſo.

(25.) They were particularly to conquer *Egypt*.

(26.) They were to poſſeſs all the *Treaſures* of *Egypt*.

(27.) The *Algerines* and *Arabians* were alſo to be at their Devotion.

(28.) They ſhould, after all, hear diſagreeable News from the *Eaſt*.

(29.) As alſo from the *North*.

(30.) They were at length to go out *with great Fury, to deſtroy many*, before they were driven from *Conſtantinople*.

(31.) They were, however, at laſt, to be driven from *Conſtantinople into Judea*, and there to plant their Royal Pavilion on a glorious Holy Mountain.

(32.) Where they were to *periſh*, without Help from any.

(33.) There were to be now great Concuſſions and Changes in the *Supreme* Rulers of the World.

(34.) There were to be the like Concuſſions and Changes in the *Subordinate* Rulers of the World.

(35.) There were to be great *Concuſſions* or *Storms* at Sea.

(36.) There were to be great *Concuſſions*, or *Earthquakes* at Land.

(37.) There were to be *Concuſſions* of all Nations.

(38.) The *Jews* are to rebuild their *Temple* of *Jeruſalem*.

(39.) This Temple is to be a *very glorious* one.

(40.)

(40.) Even more glorious than *Solomon*'s Temple.

(41.) God will give *Peace*, by the *Meſſiah*, in this Temple.

(42.) Thoſe that formerly *deſtroyed this Temple ſhall rebuild it again.*

(43.) The Rebuilding of this Temple is to be when the *ſeventh Millinery* is beginning.

I now proceed to the Prophecies of *Eſdras*, taken out of what our *Engliſh* Bible calls the *Second* Book of *Apocryphal Eſdras*; but by the vulgar *Latin*, which I follow, the *fourth* Book of that *Eſdras*; which Book has been but lately diſcovered to be a genuine Prophetick Book of the *Old Teſtament*. Nor ought the inquiſitive Reader to be moved with the fictitious Title given this, and other excellent and genuine Books of the *Old Teſtament* of *Apocryphal*. All the oldeſt Copies of every one of thoſe Books, I mean the Vulgar *Latin* Copies, the *Vatican*, and the *Alexandrian* MSS. knowing nothing of that groundleſs Appellation; but placing theſe Books among the other Canonical Books, without any ſuch Diſtinction; that Appellation being only deriv'd from *Jerom's* fooliſh Raſhneſs near 400 Years after the Days of our Saviour.

4 *Eſdras* v. 1—13.

Vulgar *Latin* Copy.	*Arabick* Copy.
1. Nevertheleſs, as concerning the Tokens, Behold the Days come, that they which dwell	1. Now, as concerning the Tokens of the Times, Behold I ſhall make thee to know, that

Vulgar *Latin* Copy.

upon the Earth ſhall be, taken in great Number, or found with great Wealth, and the Way of Truth ſhall be hidden; and the Land ſhall be barren of Faith.

2. But Iniquity ſhall be increaſed, above that which thou now ſeeſt, or that thou haſt heard long ago.

3. And the Land, that thou ſeeſt or that thou now treadeſt upon, and ſeeſt, now to have Root, ſhalt thou ſee waſted ſuddenly.

4. But if the moſt High grant thee to live, thou ſhalt ſee, after the third Trumpet, that the

Arabick Copy.

there ſhall come Days in which they that underſtand ſhall be removed from the Earth, and the way of Righteouſneſs ſhall be hid; and the Land ſhall be left barren of Faith.

2. But Iniquity ſhall be increaſed, above that which thou now ſeeſt, or that thou haſt heard long ago. And the Way ſhall be rough, not trodden; and there ſhall be no Guide; and there ſhall be great Diſturbance in many Places, from thoſe of theſe Kings which thou ſhalt ſee.

3. And the Land, ſhall be deſolate.

4. And if the moſt High forbeareth the Land to this Term, thou ſhalt ſee, after theſe

Sun

Vulgar *Latin* Copy.

Sun ſhall ſuddenly ſhine again in the Night; and the Moon thrice in the Day.

5. And Blood ſhall drop out of the Wood, and the Stone [or Rock] ſhall give its Voice; and the People ſhall be troubled.

6. And even he ſhall rule, whom they look not for that dwell upon the Earth: And the Fowls ſhall take their flight away together.

7. And the *Sodomitiſh* Sea ſhall caſt out Fiſh, and make a Noiſe in the Night, which many have not known; but they ſhall all hear the Voice thereof.

Arabick Copy.

three Signs, the Earth troubled, and the Sun ſhall appear on a ſudden, and the Night and the Moon in one Day.

5. And Blood ſhall drop out of the Wood, and the Light ſhall give its Voice; and the People ſhall be troubled.

6. And a People ſhall rule, whom they that dwell on the Earth looked not for: And the Fowls ſhall remove from their Lands, and their Borders.

And the Sea of the *Sodomites* ſhall caſt forth living Fiſh, and they ſhall lift up their Voice in the Night, and there ſhall not be one of all the People that ſhall know what they are, when they hear their Voices.

Vulgar *Latin* Copy.

8. There ſhall be a Confuſion alſo in many Places; and Fire ſhall be often ſent out again; [or ſlaked] and the wild Beaſts ſhall change their Places; and menſtrous Women ſhall bring forth Monſters.

9. And ſalt Waters ſhall be found in the ſweet, and all Friends ſhall deſtroy one another. Then ſhall Wit hide itſelf, and Underſtanding withdraw itſelf into its ſecret Chambers.

10. And ſhall be ſought of many, and yet not be found. Then ſhall unrighteouſneſs and incontinency be multiplied upon Earth.

11. One Land alſo ſhall aſk another, and ſay, is Righteouſneſs, which maketh a Man

Arabick Copy.

8. And Sluggiſhneſs and Aſtoniſhment ſhall be in many Places; and ſurrounding Fire ſhall be ſent upon the Earth: And the wild Beaſts of the Princes ſhall remove from their Places: And there ſhall be Signs in the Women.

9. And changing of the ſweet Waters into ſalt; and Friends ſhall deſtroy one another. And in this Time, Knowledge ſhall be hid, and ſhall not be found; and Wiſdom ſhall go into its ſecret Places.

10. And many ſhall ſeek it, and ſhall not find it; and Unrighteouſneſs, and Vicioufneſs ſhall be increaſed upon the Earth.

11. And one Land ſhall diligently inquire of another, ſaying, hath Righteouſneſs paſſed

righteous,

Vulgar *Latin* Copy.	*Arabick* Copy.
righteous, gone through thee? And it ſhall ſay, No.	through thee, or is Sincerity found in thee? And that Land ſhall deny it, ſaying, No.
12. At the ſame Time ſhall Men hope, but nothing obtain; they ſhall labour, but their Ways ſhall not proſper [or be directed.]	12. And in this Time Men ſhall hope for one Man that doth Righteouſneſs, but he ſhall not be found; and they ſhall labour much, but their Ways ſhall not be directed.
13. To ſhew thee ſuch Tokens I have leave.	13. Theſe were the Signs which I was commanded to tell thee.

4 *Eſdras* vi. 20——24.

20. And when the World that ſhall begin to vaniſh away ſhall be [finiſhed or ſealed] then will I ſhew theſe Tokens. The Books ſhall be opened before the Firmament, and they ſhall ſee all together.	20. And when the Age is finiſhed, in which I have determined that theſe Signs ſhall be, which I ſhall do, I will open the Books above the Firmament of the Heavens, and they ſhall ſee this all together.
21. And the Children of a Year old ſhall ſpeak	21. And the little Infants ſhall lift up their

Vulgar *Latin* Copy.

with their Voice; the Women with child ſhall bring forth untimely Children, of three or four Months old; and they ſhall live, and be raiſed up.

22. And ſuddenly ſhall the ſown Places appear unſown: The full Store-houſes ſhall ſuddenly be found empty.

23. And the Trumpet ſhall give a Sound, which when every Man heareth they ſhall be ſuddenly afraid.

24. At that Time ſhall Friends fight one againſt another, like Enemies; and the Earth ſhall ſtand in Fear, with thoſe that dwell therein. The Springs of the Fountains ſhall ſtand ſtill, and in three Hours they ſhall not run.

Arabick Copy.

Voices and talk; and Women ſhall conceive and bring forth in Haſte; and Children thus born, after three Months ſhall live, and run about.

22. And in Places with Fruit or Graſs, and Places in which there was nothing ſown, there ſhall grow Plants, Grain, and full Ears, with which they ſhall fill the Magazines and Granaries.

23. And the Trumpet ſhall ſound, and the Sound ſhall be heard on a ſudden by every one; and all Perſons and Things ſhall be troubled.

24. At that Time Friends ſhall fight one againſt another like Enemies, and the Earth ſhall be aſtoniſhed, with all thoſe that dwell therein; and the Springs of the Fountains ſhall ſtand ſtill, and not run for the Space of three Hours.

Vulgar *Latin* Copy. *Arabick* Copy.

4 *Eſdras* ix. 1—8.

1. He anſwered me then and ſaid; Meaſure thou the Time diligently in itſelf. And when thou ſeeſt Part of the Signs paſt, which I have told thee before,

2. Then ſhalt thou underſtand, that it is the very ſame Time, wherein the Higheſt will begin to viſit the World which he hath made.

3. Therefore when there ſhall be ſeen Earthquakes and Uproars of People in the World,

4. Then ſhalt thou well underſtand, that the moſt High ſpake of theſe Things from the Days

1. * * * * the Signs which I told thee before,

2. Then ſhalt thou underſtand, that it is the Time which the moſt High hath fixed, in which he will viſit the preſent World.

3. And when they ſee in this World the Changes and Tumults, and Seditions of the Nations, and the Tyranny of the Heads and Governors of the People in ſeveral Places, and the Want of a Director for the Princes;

4. Then ſhalt thou underſtand, that the moſt High ſpake concerning theſe in the firſt

that

Vulgar *Latin* Copy.

that were before thee, even from the Beginning.

5. For like us all that is made in the World hath a Beginning, and an End, and the End is manifeſt;

6. Even ſo the Times alſo of the Higheſt have plain Beginnings, in Wonders, and powerful Works; and Endings in Effects, and Signs.

7. And every one that ſhall be ſaved, and ſhall be able to eſcape by his Works, and by Faith whereby ye have believed,

8. He ſhall be preſerved from the ſaid Perils, and ſhall ſee my Salvation in my Land, and within my Boders;

Arabick Copy.

Days, as of a People that were.

5. For the Beginning of this World hath already appeared, and the End of it ſhall alſo appear.

6. And it ſhall be known that theſe are the Times which the Moſt High hath determined, that the Beginning, which had not appeared, ſhould appear with Powers, and Wonders, and the End ſhall be with Deeds, and Works, and Signs.

7. And whoſoever ſhall be ſaved, and eſcape, and then fly from [by] good Works, and the true Faith that is in God.

8. He ſhall be left behind in theſe Troubles which I have mentioned before, deſervedly, becauſe he ſaw my Salvation

for

Vulgar *Latin* Copy.	*Arabick* Copy.
for I have ſanctified them for me from the Beginning.	upon the Earth, and upon the Mountain of my Holineſs, which I have ſanctified from the Creation of the World.

Now the principal Events here foretold by the Prophet *Eſdras*, as prior to, or accompanying the Reſtoration of the *Jews*, to go on with the former Numbers, are theſe 33.

44. That *Truth*, *Wiſdom*, and *Underſtanding* ſhould greatly fail among Men at this Time. 4 *Eſ.* v. 1.

45. That the Earth ſhould be very *barren of Faith*, and that Infidelity ſhould greatly prevail in the World. *Ibid.* *Luke* xviii. 8. *Conſtit.* vi. 18.

46. That, in Conſequence of ſuch Infidelity as is natural to ſuppoſe, *Wickedneſs ſhould be vaſtly encreas'd*, beyond the Meaſure of former Ages; that the Conduct of Life ſhould be very rough, and uneaſy, and without Guides to direct them better. 4 *Eſd.* v. 2.

47. That *Kings and Princes* ſhould be the Authors of great Diſturbances to Mankind. *Ibid.*

48. That the Country of *Perſia* in particular, under whoſe Government the Prophet *Eſdras* lived, ſhould at the Time here ſpecified, be ſuddenly waſted by thoſe Kings and Princes, as is naturally to be ſuppoſed, and be thereby made deſolate. v. 3. 4 *Eſd.* i. 3.

49. That very ſtrange Signs ſhould be then in the Sun, and the Moon as to the Particulars whereof the two Copies differ. The *Vulgar Latin* ſays, *The Sun ſhall ſuddenly ſhine again in the Night, and the Moon thrice in the Day.* The *Arabick* ſays, *The Earth ſhall be troubled; and the Sun ſhall appear on a ſudden in the Night, and the Moon in one Day.* Ibid.

50. Nay they differ alſo in the exact Determination of the Time for theſe Wonders. The Vulgar *Latin* puts it *after a Third Trumpet*, while no former Trumpets had been mentioned: And the *Arabick*, *after Three foregoing Signs*, without any nice Deſignation of the Times of ſuch three Signs. Theſe Differences cannot but leave theſe Matters doubtful: Since we have neither any parallel Texts, nor other Copies, than thoſe two to conſult upon this Occaſion. *Ibid.*

51. That another ſtrange Signal of theſe Times ſhall be, what is hence cited by *Barnabas*, in his Catholick Epiſtle, §. 12. that *Blood ſhould drop out of the Wood.* Where alſo the Citation adds, what is here omitted in both our Copies; and ſo I do not make it a diſtinct Number, *When the Wood ſhall bend down, and riſe up again.* Yet does ſo ancient and authentick a Citation highly deſerve our Conſideration in this Place. *See Authentick Records, Pag.* 62, 63. Ibid.

52. Another ſtrange Signal here is, that the *Stone* or *Rock*, or, as the *Arabick* Copy has it, more ſtrangely, that the *Light ſhould give its Voice.* v. 5.

53.

53. Another Signal here is that *the People ſhall be troubled*; probably at ſuch ſurprizing Appearances. Which is no ways incredible; ſince it perfectly agrees with our Saviours own *Parallel* Prediction, belonging, I ſuppoſe, to the ſame Times, *Upon the Earth ſhall be Diſtreſs of Nations, with Perplexity*: ——*Mens Hearts failing them for Fear, and for looking after thoſe Things, which are coming on the Earth.* Luke xxi. 25. 26.

54. Another Signal here ſpecified is this, that a *Perſon* or a *People*, for the Copies differ, *ſhall rule, whom the Inhabitants of the Earth looked not for*: Perhaps the *Jews*, or their *Meſſiah*, or Subordinate Prince is thereby meant; who, after their Reſtoration, or however, after their Converſion to Chriſtianity, ſhall certainly put down the wicked Rulers of the World, and ſet up righteous Governors in their Stead. *Ezek.* xliv. 3.

55. Another Signal of theſe Times, but only in the *Arabick*, is this, that, *the Air ſhall be changed.* v. 5.

56. Another Signal of theſe Times is this, *That the Fowls ſhall remove from their old Places, and take their flight away together*, to ſome other Place or Places. v. 6.

57. Another ſtrange Signal is this, that *The Sea of Sodom*, or Lake *Aſphaltites ſhall produce living Fiſh*; and what, is ſtill ſtranger, that theſe Fiſh which are naturally *mute*, ſhall *lift up their Noiſe* or *Voice in the Night*; without being able to make Men ſenſible whence that Voice or Noiſe comes. This is very like to what is fortold in *Ezekiel*, to happen

happen after the *Jews* are reſtored, and their Temple rebuilt. *Ezek.* xlvii. 9, 10. *It ſhall come to paſs, that every Thing that liveth, which moveth, whitherſoever the River* [*of Life*] *ſhall come, ſhall live; and there ſhall be a very great Multitude of Fiſh; becauſe thoſe Waters ſhall come thither; for they ſhall be healed; and every Thing ſhall live whither the River cometh. And it ſhall come to paſs, that the Fiſhers ſhall ſtand upon it, from* Engedi, *unto* En-eglaim; *they ſhall be a Place to ſpread forth Nets; their Fiſh ſhall be according to their Kinds, as the Fiſh of the great Sea, exceeding many.*

58. Another Signal of theſe Times is this, *That there ſhall be Confuſion*, or, as he *Arabick* has it, *A Sluggiſhneſs, and Aſtoniſhment in many Places*, which ſeems to imply the like *Perplexity* that we have already noted under the (37) Obſervation already. v. 8.

59. Another Signal of theſe Times is this, That frequent *Fires*, or what reſembles them, *ſhall be ſent upon the Earth, and ſurround its Inhabitants.* Ibid.

60. Another Signal of theſe Times is this, *That the wild Beaſts ſhall change their Places*, as the Vulgar *Latin* has it; or, as the *Arabick* explains it, *The wild Beaſts of the Princes ſhall remove from their Places.* Which Deſignation of Tyrannical Emperors, Kings, and Princes, under the Names of *wild Beaſts* is known to be the Language both of the *Old and New Teſtament*, and is exactly ſuited to their Barbarity and Oppreſſions of Mankind. *Dan.* vii.

vii. *Apoc.* xi. xiii. xv. xvii. xix. 2 *Tim.* iv. 17.

61. Another Signal of theſe Times is this, that *There ſhould be Signs in the Women*, as the *Arabick* has it; or, as the Vulgar *Latin*, more diſtinctly, that *Menſtruous Women ſhould bring forth Monſters*, v. 8.

62. Another Signal of theſe Times is this, that *Salt Waters ſhall be found in the ſweet*, as in the Vulgar *Latin* Copy; or, as in the *Arabick* Copy, *Sweet Waters ſhall be changed into Salt*, v. 9.

63. Another Signal of theſe Times is this, that *All Friends ſhall deſtroy one another*. Ibid. *See* vi. 24.

64. Another Signal of theſe Times is much the ſame with the 28th already ſet down, that *Wit* or *Wiſdom ſhall be concealed, or ſhall withdraw itſelf into ſecret Chambers*; thoſe perhaps which good Men are adviſed to retire into in ſuch evil Times by the Prophet *Iſaiah*, xxvi. 20, 21. and ſo ſhall *not be found* Abroad in the wicked World.

65. The next Signal is this, that *Incontinency, Vileneſs, and Wickedneſs, ſhall be increaſed* upon the Earth. This is much the ſame with the 46th Obſervation foregoing.

66. The laſt Sign in the vth of *Eſdras* is this, *That Men ſhall labour and hope, but nothing obtain* that they labour and hope for: So it is in the Vulgar *Latin*. As to the *Arabick* Reading here, that this *Hope* is for *to find one righteous Man, which was not to be done*, it contradicts all the other Prophecies belonging to this Matter; which always ſuppoſe a ſelect Body of good Men to be then in Being, tho' but few in Number; and promiſe them

the divine Protection from the common Calamities, and so that must be a false Reading, the Coherence also no Way requiring it. v. 12.

67. 4 *Esd.* vi. 20. The next Signal of these Times is this, *That the Books shall be opened before the Firmament*; perhaps those which are supposed in *Daniel*, xii. 1. when he speaks of the Delivery of the good *Jews*, in the amazing Time of the Trouble of that Nation there foretold, or *of every one that shall be found written in the Book* [*of Life*] or perhaps, in that *Book* in *Malachi*, iii. 16. *when they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a Book of Remembrance was written before him, for them that feared the Lord, and that thought upon his Name.* See v. 17, 18. and 4. 6. which seems all to belong to these very Times.

68. The next Signal is somewhat a-kin to the 61st Observation foregoing, and informs us, that then little Infants in the *Arabick*, or in the vulgar *Latin* more distinctly, *Children of a Year old shall speak*, and that *Women shall conceive and bring forth in Haste*; and that such *Children of three or four Months old shall be raised up, shall live, and shall run about*, v. 21.

The next Clause is so very different in the two Copies, that I cannot pretend to give it a distinct Number, but shall leave it till some Events shall determine the genuine Reading, v. 22.

69. As for the next Signal, the *Sounding of the Trumpet in the hearing of all*, I suppose it the same *Sounding of the great Trumpet*, in *Isaiah* xxvii. 13: in *Matthew* xxiv. 31. and in the 10th of the xviii

Prayers

Prayers of the *Jews*, which is for their Reſtoration. See my *Sacred Hiſtory of the Old Teſtament*, Page 479. and the ſame with the Grand *7th Trumpet* in the *Apocalypſe*, for the Exit of Angels with the vii Vials, after the laſt Temple is finiſhed: The very Preparation for which is ſaid to be the *fulfilling* the grand Purport of the *Myſtery of God, which had been ſhewn to his Servants the Prophets*, [particularly to *Iſaiah*, *Eſdras*, and St. *John*] which is therfore to be eſteemed the moſt ſolemn and important of all the Signals. As to which hear the *Jewiſh* Prayers themſelves, as very material upon this Occaſion. *Apoc.* x. 7. xi. 15. xv. 5, 6.

10. 'Convocate us together by the Sound of the 'great Trumpet, to the Enjoyment of our Liberty; 'and lift up thy Enſign to call together all of the 'Captivity, and from the four Quarters of the 'Earth, into our own Land. Bleſſed art thou, O 'Lord, our King, who gathereſt together the 'Exiles of the People of *Iſrael*.

'11. Reſtore unto us our Judges, as at the firſt, 'and our Counſellors, as at the Beginning; 'and remove from us Affliction and Trouble: 'And do thou only reign over us in Benignity, 'and in Mercy, and in Righteouſneſs, and in 'Juſtice. Bleſſed art thou, O Lord, our King, 'who loveſt Righteouſneſs and Juſtice.

'14. Dwell thou in the Midſt of *Jeruſalem*, thy 'City, as thou haſt promiſed: Build it with a 'Building to laſt for ever. And do this ſpeedily,

, in our Days. Bleſſed art thou, O Lord, who ‹ buildeſt *Jeruſalem.*'

70. vi. 24. The next Signal is this, that *Friends ſhall fight one againſt another like Enemies.*

71. *Ibid.* The next Signal, as before, tho' in the *Arabick* only, is this, that *The Earth ſhall be aſtoniſhed, with all thoſe that dwell therein*; which ſeems to mean, that the *Ground ſhall tremble*, as if it were itſelf aſtoniſhed, as well as its Inhabitants, by *Earthquakes*; which Prediction is ſtill in the Vulgar *Latin* elſewhere under the very Term *Earthquakes*, as we have had it at large in *Eſdr.* ix. 3. Page 27, *priùs.*

72. The next Signal is this, that *The Springs of the Fountains ſhall ſtand ſtill for three Hours*, vi. 24.

73. The next Signal is, *Uproars of People with Changes, and Tumults, and Sedition of the Nations*, ix. 3.

74. The next Signal is this, but only in the *Arabick*, *The Tyranny of the Heads and Governors of the People.* Ibid.

75. The next Signal, but only in the *Arabick* alſo, is, the *Want of a Director for the Princes.* Ibid.

76. The laſt Signal in *Eſdras*, ix. 7, 8. if I may ſo call it, or rather comfortable *Promiſe*, is this, that every one of the truly good People ſhall not, as in former common Calamities, be involved in the Judgments now approaching; but ſhall *eſcape them by their good Works, and by their Faith*; *and ſhall ſee God's Salvation in* Judea; *becauſe God hath ſanctified them for himſelf, and hath ſanctified his Holy Mountain*, [Mount *Sion*,] for his own People,

the

the good *Jews*, *from the Beginning of the World*. The like to which we have had in *Iſaiah* at large; with Hymns of Praiſe for God's wonderful Works, at this Concluſion of his providential Diſpenſations in the World. See Pag. 14. *priùs*.

I proceed to the Signals given us by our Saviour himſelf, in the *New Teſtament*.

Matt. xvii. 10. The Diſciples aſked *Jeſus*, ſaying, Why then ſay the Scribes, that *Elias muſt firſt come?*

11. And *Jeſus* anſwered, and ſaid unto them, *Elias truly ſhall come firſt, and reſtore all Things*, [as *Malachi* had foretold, iv. ult. *Behold I will ſend you Elijah the Prophet*, [*the Tiſhbite* in the Septuagint] *before the Coming of the great and dreadful Day of the Lord.*] See *Authentick Records*, Page 447, 448.

Matt. xxiv. 29. Immediately after the Tribulation of thoſe Days; [the long Miſeries of the *Jews* and Antichriſt. *Luke* xxi. 24.] ſhall the Sun be darkened, and the Moon ſhall not give her Light, and the Stars ſhall fall from Heaven, and the Powers of the Heavens ſhall be ſhaken. *Matt.* xxiv. 29.

30. And then ſhall appear the Sign of the Son of Man in Heaven; and then ſhall all the Tribes of the Land mourn. [*Dan.* xii. 1.] and they ſhall ſee the Son of Man coming in the Clouds of Heaven, with Power and great Glory.

31. And he ſhall ſend his Angels with a great Sound of a Trumpet, [perhaps ſuch a Sound as was at the Delivery of the Law on Mount *Sinai*, *Exod.* xix. 16. 18.] and they ſhall gather together his Elect [People, the *Jews*] from the four Winds, from one End of Heaven to the other.

24. *Mar.* xiii. 24. But in thoſe Days, after that Tribulation, the Sun ſhall be darkened, and the Moon ſhall not give her light.

25. And the Stars of Heaven ſhall fall, and the Powers that are in Heaven ſhall be ſhaken.

26. And then ſhall they ſee the Son of Man coming in the Clouds, with great Power and Glory.

27. And then ſhall he ſend his Angels, and ſhall gather together his Elect, from the four Winds, from the uttermoſt Part of the Earth, to the uttermoſt Part of Heaven.

28. *Luke* xviii. 8. Nevertheleſs, when the Son of Man cometh, ſhall he find Faith on the Earth?

Conſtitut. vi. 18. Of whom ſaith the Lord, when the Son of Man comes, ſhall he find Faith on the Earth?

Luke xxi. 24. And the *Jews* ſhall fall by the Edge of the Sword; and ſhall be led away Captive into all Nations; and *Jeruſalem* ſhall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled.

25. And there ſhall be Signs in the Sun, and in the Moon, and in the Stars; and upon the Earth Diſtreſs of Nations, with Perplexity; the Sea and the Waves roring.

26. Mens Hearts failing them for Fear, and for looking after thoſe Things that are coming on the Earth; for the Powers of Heaven ſhall be ſhaken.

27. And then ſhall they ſee the Son of Man coming in a Cloud, with Power and great Glory.

27. And

27. And when theſe Things begin to come to paſs, then look up, and life up your Heads, for your Redemption draweth nigh.

Conſtitut. vii. 32. In the laſt Days falſe Prophets ſhall be multiplied, and ſuch as corrupt the Word; and the Sheep ſhall be changed into Wolves, and Love into Hatred; for through the abounding of Iniquity, the Love of many ſhall wax cold; for many ſhall hate, and perſecute, and betray one another, [as before, Pag. 24. 26.] And then ſhall appear the Deceiver of the World, the Enemy of the Truth, the Prince of Lies, [Antichriſt;] whom the Lord *Jeſus* ſhall deſtroy with the Spirit of his Mouth, who takes away the Wicked with his Lips: And many ſhall be offended at him: But they that endure to the End the ſame ſhall be ſaved. Then ſhall appear the Sign of the Son of Man in Heaven; and afterward ſhall be the Voice of a Trumpet, by the Archangel. And in that Interval ſhall be the Revival of thoſe that were aſleep, [at the firſt Reſurrection perhaps.] And then ſhall the Lord come, and all his holy ones with him, with a great Concuſſion, above the Clouds, with the Angels of his Power, and the Throne of his Kingdom, [to the general Judgment perhaps,] *&c.*

N. B. But now give me Leave to add to theſe Signals out of the other Books of the *New Teſtament*, a moſt remarkable Prediction of St. *John*'s in his Revelation.

Apoc. xi. 13. And the ſame Hour [*viz.* upon the Aſcenſion of the two Witneſſes] was there a great Earthquake, and the tenth Part of the City fell; and in the Earthquake were ſlain Names of Men ſeven Thouſand; and the Remnant were affrighted, and gave Glory to the God of Heaven. *Apoc.* xi. 13.

14. The ſecond Woe [or ſixth Trumpet] is paſt; and the third Woe [or ſeventh Trumpet] cometh quickly.

Now the principal Events here foretold by our Bleſſed Saviour, as Prior to, or accompanying the Reſtoration of the *Jews*, are theſe following.

77. That the Prophet *Elijah* himſelf, *Elijah* the *Tiſhbite* ſhall come *to reſtore all Things* to their original Purity; or, in the Words of the Father of *Sirach*, *to reſtore the Tribes of Iſrael. Ecclus.* xlviii. 10. Perhaps to call Home the ten Tribes, and convert them to original *Judaiſm*, and conduct them to *Judea*, to join them to the two Tribes, already perhaps by that Time arrived there; nay, perhaps to direct them all in the rebuilding of their Temple, and ſettling them according to their Diſpoſition in *Ezekiel*, &c.

78. That the *Jews* were to *fall by the Edge of the Sword:*

79. That they were to *be led away Captives to all Nations:*

80. That *Jeruſalem ſhould be trodden down of the Gentiles.*

81. *Till the Times of the Gentiles be fulfilled*, or till after the 1260 Years of the Gentile Times be over. See *Eſſay on the Revelation*, Pag. 233.

This

This is to end the long *Tribulations of thoſe Days*; *immediately* after which were to be expected,

82. Signs in the *Sun*, which was *to be darkened*;

83. Signs in the *Moon*, which was *not to give her Light*;

84. Signs in the *Stars*, which were to fall from Heaven.

85. The next Signal is this, that the *Powers of Heaven ſhall be ſhaken.*

86. The next Signal is this, *Upon the Earth ſhall be Diſtreſs of Nations, with Perplexity.*

87. It is foretold, that in theſe laſt Days *many ſhall run too and fro, and Knowledge, or Learning, ſhall be increaſed.* Dan. xii. 4.

88. It is foretold, that there ſhould be great *Storms at Sea: The Sea and the Waves roaring.*

89. It is foretold, that, in Conſequence of ſo many terrible Judgments already begun, or ſoon approaching, *Mens Hearts ſhould fail them for Fear, and for looking after thoſe Things that are coming on the Earth.*

90. The next Signal is, *the Appearance of the Sign of the Son of Man in Heaven*; or ſuch a Croſs, I ſuppoſe, tho' perhaps more awful and ſolemn, as appeared to *Conſtantine the Great*, and prefigured his Victories, and occaſioned his Eſtabliſhment of Chriſtianity in the *Roman* Empire.

91. The next of theſe Signals, or rather grand Concluſion of all the foregoing Signals, is the viſible *Coming of the Son of Man in the Clouds of Heaven, with great Power and Glory*; together with the *Voice of a Trumpet*, already mentioned; and with the

the firſt Reſurrection, that of the Martyrs or Saints, both *Jews* and Chriſtians. Pag. 26. *priùs*.

N. B. I have added here, from the *Revelation of St.* John xi. 13. in the 92d Place, an Account of a diſtinct *Great Earthquake*, in ſome very conſiderable City, wherein the *tenth Part of the City is* ſoon *to fall*, and wherein *ſeven thouſand Names of Men*, Men of Name and Note, are to be *ſlain*; when, and the very firſt Time in the whole Book of the *Revelation* when God's terrible Judgments then denounc'd, and already accompliſhed, had their proper Effect: The remaining Citizens being *affrighted*, and *giving Glory to the God of Heaven*. What City I apprehend this to be, [*London*,] and the ſtrong Reaſons I go upon in that Apprehenſion, the Reader may find in the *N. B.* at the End of the *Additional Sheet* to the ſecond Edition of my *Eſſay on the Revelation*, juſt publiſhed; which Sheet, which moſt important Sheet, will be given *gratis* to thoſe that have already bought that Edition, and without which Sheet no more Copies will be ſold of that Book hereafter.

And now, for a Concluſion, let us produce a few Signals out of thoſe Parts of the *Sibylline Oracles*, written much earlier than the Days of *Chriſt*, which I have fully proved to be genuine, and to be Branches of divine Revelation for the Heathen World; and out of which I formerly ſelected theſe, as belonging to the Times now under Conſideration,

tion, in my *Lit. Accompt. of Proph.* Pag. 83—86.

The Beams of the Moon ſhall ſhine, and ſhall pleaſantly come to the Earth with bloody Drops. I will tell you very clearly the Signs whereby you may know when the End of all theſe Things ſhall happen on the Earth: When Swords ſhall be ſeen in the Night, towards Sun-ſetting or Sun-riſing, in the ſtarry Heavens; and a Duſt deſcends from Heaven ſuddenly upon all the Earth. *Orac. Sibyll.* III. v. 741, 742, v. 736 —739.

The Sight of the Sun ſhall fail in the Midſt of his Courſe in the Heavens, v. 739, 740.

The Sight of the Moon ſhall fail [perhaps.]

The Rocks ſhall give a Sign. And in a Cloud ye ſhall ſee the Fight of Horſemen and Footmen, like the Croud made in the Hunting of wild Beaſts. This End God, who lives in Heaven, ſhall give to War, v. 740.

See 2 *Maccabees* v. 2, 3, 4.

2. And then it happened, that through all the City [*Jeruſalem*,] for the Space of almoſt forty Days, there were ſeen Horſmen running in the Air, in Cloth of Gold, and armed with Lances, like a Band of Soldiers.

3. And Troops of Horſemen in Array, encountring and running one againſt another, with ſhaking of Shields, and Multitude of Pikes, and drawing of Swords, and caſting of Darts, and glittering of golden Ornaments, and Harneſs of all Sorts.

4. Where-

4. Wherefore every Man prayed that that Apparition might turn to Good.

See alſo *Joſephus*'s War of the Jews, as follows: A Star, in the Likeneſs of a Sword, ſtood over the City [*Jeruſalem*,] as a Comet, that continued for a Year together. —— Chariots of armed Troops were, before Sun-ſetting, ſeen in the Air, running all over the Country in the Clouds, and encompaſſing the Cities. *Joſ.* War, v. 13.

All the Paths of the Sea, and rough Shores, and high Mountains, and the raging Waves of the Sea, ſhall be eaſily paſſed over, and ſailed over in thoſe Days: [Or after God has given an End to War.] *Orac. Sibyll.* III. 745, 746.

The particular Signals here are theſe, to go on with the former Numbers.

93. That the *Beams of the Moon ſhall ſhine, and come pleaſantly to the Earth with bloody Drops.*

94. *Swords ſhall be ſeen in the Night, towards Sun-ſetting, or Sun riſing*; as if they were among the Stars; *and a Duſt ſhall deſcend upon the Earth*, which ſeem to denote ſome Species of Northern Lights.

95, 96. That there ſhall be great Eclipſes in the Sun and Moon.

97. That the *Rocks* ſhall give a Sign, parallel perhaps to that in *Eſdras*, Number 52 before, where the *Stone*, or *Rock*, gave its Voice.

98. That the Concluſion of Wars ſhould be ſignified by ſuch eminent Northern Lights, as looked like aerial Battles, or Hunting of wild Beaſts.

99. That

99. That Navigation, with the Direction by the Mariners Compaſs, *&c.* ſhould be greatly improved; and Men now better guided in their Voyages, and Journeys over vaſt Seas and Deſerts, and Mountainous Countries than formerly.

Theſe are the ſeveral remarkable Tokens, Signs, or Signals, which the old Prophecies afford us, as belonging to the very laſt Times, and to the Reſtoration of the *Jews*; not fewer in Number than ninety-nine, vaſtly the greateſt Part of which have been already fulfilled, and are ſure Pledges that the reſt will be fulfilled in due Time hereafter. Nor can ſo great a Number, and generally ſuch plain Signals, be other than abundantly ſufficient *Signs of theſe Times*; and what ought to be attended to, in the moſt ſerious Manner, by all that believe the Scriptures, and divine Revelation; and a Diſregard to which cannot but render Men open *Scorners*, and profane *Contemners* of God and Religion, to their deſerved Condemnation, certainly at the laſt Day; and not improbably at a much nearer Day of Vengeance in this World.

LECTURE II. *March* 8, the Day of the ſecond Earthquake at *London*.

An Account of the fulfilling of thoſe Signals whoſe Times are already paſt.

Predictions.	*Completions.*
1. That a general *Curſe* ſhould, in theſe very laſt Days, be on the Earth, and a Diſſolution of its former State.	1. This ſeems now to be fulfilling, by all proper Symptoms of ſuch a *Curſe* and Diſſolution.
2. That the horrid Wickedneſs of Men ſhould precede theſe ſore Judgments.	2. This horrid Wickedneſs of the preſent Age, is almoſt too evident to need any particular Proofs. However, ſuch Proofs will be produc'd abundantly in my my IIId Lecture.
3. That vaſt Numbers of Mankind will be deſtroyed in this Interval.	3. This is eaſily to be believed, if we conſider what very great Numbers have been already deſtroyed by this laſt War, both at Sea and Land; by the late terrible loſſes of Seamen in the

Predictions.	*Completions.*
	the late violent Storms at Home and Abroad, in the *East* and *West-Indies*, by the very great Numbers that kill themselves every Year by Gin, and Spirituous Liquors, esteemed 1000000, and very probably will be most remarkable in the perishing of the Body of the *Jewish* Nation, who are wicked, just before the Restoration of the rest. *Dan.* xii. 1.
4. That Mens Mirth and Jollity shall be turned into Mourning.	4. This begins to be fulfilled already, in the sad Damp that is put to such Mirth, by the last Earthquakes at *London:* And will, without Question, be more throughly fulfilled by the other Earthquakes and Judgments now proceeding.
5. That the few good Men will be remarkably preserved by Providence, from the approaching Calamities.	5. This cannot be fulfilled till the Principal of those Judgments come. Only the Preservation of *Noah*

Predictions.

Completions.

Noah at the Deluge; of *Lot* in the Deſtruction of *Sodom*, and of the Chriſtians at *Pella*, when *Jeruſalem* was deſtroyed by *Titus Veſpaſian*, are comfortable Examples, to good Men to expect the like hereafter.

6. That terrible *Meteors* are to come upon Mankind from the Air.

6. It is to be obſerved, that the firſt of our modern remarkable Meteors, or *Northern Lights*, came in the Year 1715, (as did the great Eclipſe of the Sun come the ſame Year,) the very Year when the Period of the outer Court of the Temple trodden down by the Gentiles firſt ended; *immediately* after which *Chriſt* foretold theſe Tokens ſhould come, as we have ſeen. Which Sort of *Meteors* were ſo common after 1715, for about twenty-one Years, till the

Predictions. *Completions.*

the ſecond of thoſe Years 1736 (the great Year for Eclipſes alſo) as to be at length little regarded. Altho' they have ſince been remarkably revived; eſpecially by that *red* or *bloody* Canopy that encompaſs .. the Sky almoſt round every Way, *Jan.* 23, 1749-50, at Night, which I ſaw myſelf at *Lyndon*; and by that large and bright one, reaching almoſt from the Horizon on one Side, to the Horizon on the other, which I ſaw at *London*, *February* 16, following; and both to the no ſmall Terror of many that ſaw them. To ſay nothing of many other Meteors common in our News-Papers of the ſame Kind afterwards, excepting a very remarkable one in the *General Evening Poſt*, from *Thurſday*, *April* 12,

Predictions. *Completions.*

to *Saturday*, *April* 14, 1750; where, in an Extract of a Letter from *Liverpool*, concerning the ſmart Earthquake felt there, and at *Mancheſter*, *April* 2, about ten at Night, reaching pretty near forty Miles North and South, and about thirty Leagues Eaſt and Weſt, we have this additional Clauſe: 'I went 'out to obſerve the Air, 'and found a much 'ſtranger Appearance 'than I ever before ſaw. 'Great Miſts of Blood-'red Rays converged, 'from all Parts of the 'Heavens, to one dark 'Point; but no lumi-'nous Body could be 'ſeen. This uncom-'mon Appearance diſ-'perſed in about fif-'teen Minutes.' I except alſo another Phœnomenon, in ſome Degree remarkable alſo, in the

Predictions. *Completions.*

the ſame *General Evening Poſt*, from *Tueſday April* 24, to *Thurſday April* 26, 1750, where we are told, That 'the 'laſt Letters from *Genoa* 'add, that on *April* the '13th, at ſeven o'Clock 'in the Morning, there 'appeared a very un-'common Phœnome-'non in the Clouds; '*viz.* there were three 'Suns, very viſible; and 'thoſe on each Side 'brighter than that in 'the Middle. There 'was a Bow likewiſe 'very conſpicuous, like 'a Rainbow; but it 'immediately vaniſhed, 'and then the Sun ap-'peared again in its uſual 'Luſtre:' Where this Note is added, That 'the Inhabitants, who 'are very ſuperſtitiouſly 'inclined, imagine them 'to portend ſome fatal 'Diſaſter; becauſe three

Predictions. *Completions.*

'Days before the De-
'scent of the *Germans*
'upon their Republick,
'the Sun was darkened
'in a surprizing Man-
'ner.' Yet was not there, that we know of, any remarkable *Northern Light* in near one hundred Years before 1715, as my printed Account of that Meteor demonstrates. Nor do all our Histories furnish us with any whit near so many of them, in all the past Ages, as those twenty-one Years afforded us; though the superstitious Regard to all such Meteors, as ominous, in ancient Times secures us, that those Appearances, had theybeen as common as they have often been of late, would not have been omitted by the Historians of those Ages.

It is also highly worthy our Observation, that the

Predictions. *Completions.*

the firſt remarkable Meteor of the ſecond Sort, or the *Ball of Fire*, 1718-19, came but three Years after the other. This Ball, this amazing Ball of Fire, began to be viſible over *Radnor* in *Wales*, at the Top of our Atmoſphere, or fifty-five Miles high, and increaſing, like a Snow-ball, threw itſelf almoſt directly South, about ſeven Miles Eaſt of *Exeter*, of the Brightneſs of the Sun, and of a Mile in Diameter: And, after it had paſſed in half a Quarter of a Minute's Time, as far as *Guernſey*, or the neighbouring Coaſt of *Britain* in *France*, or about two hundred and fifty Miles, deſcending a little all the Way; it burſt at about the Height of thirty-ſix Miles, with ſuch a mighty Noiſe, as amazed the

Predictions. *Completions.*

People of *Exeter* to a prodigious Degree, and was heard back as far as *Radnor* ten Minutes afterwards; being perhaps greater than if 100,000 Barrels of Gunpowder had been fired ſo high at once. Nor was it, I ſuppoſe, any other than ſuch a Ball of Fire, or rather Fire and Brimſtone, which was the Inſtrument of Providence in the Deſtruction of *Sodom* and *Gomorrah*. Now ſuch an one, had it fallen upon the Cities of *London* and *Weſtminſter*, including *Southwark* alſo; and which we know no mechanical or philoſophical Reaſon why it may not do; all their Inhabitants would be dead in much leſs than a Minute's Time. Theſe terrible Meteors may well be here inſiſted on by me particularly; becauſe

Predictions.

Completions.

cauſe I had Lectures upon them both, at the ſeveral Times they happened, at *London*; as I had theſe upon occaſion of the later *Meteors* and *Earthquakes*; which I then alſo printed and publiſhed, in the like Manner as I now print and publiſh theſe before me.

(7.) That many, and ſome of them terrible *Earthquakes*, are to come upon Mankind, either from the Air above, or the Ground below, or from both together.

(7.) As to the Earthquakes, which, by the Prophecies, will not be few, they have been very lately at *Rome* in *Italy*, and particularly at *Leghorn*, at *Naples*, but chiefly at *Cerigo*, an Iſland South of the *Morea*, where our News ſays 2000 periſhed in it; at the South of *France*, and eſpecially near *Pau*, under the *Pirenees*, which the News aſſures us it was prodigious alſo, as alſo another at *Munich* in *Bavaria* in the very

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laſt News-Paper, beſides the two at *London*. They have alſo been lately felt at *Taunton*, at *Bath*, at *Portſmouth*, and at *Eaſtwell* in *Kent*; and principally at *Cheſter* and *Liverpool*. The two Earthquakes at *London* I felt myſelf, as I had felt one at *Norton* in *Leiceſterſhire*, when I was ten Years old, 1677, and another much more plainly at *Clare-Hall*, *Cambridge*, *Sept.* 8, 1692. Theſe two at *London* have already greatly and juſtly alarmed the whole City. On which Occaſion we had immediately publiſhed, by an unknown Author, A ſober and ſerious Addreſs to the Inhabitants of that City; as alſo ſoon after, a ſomewhat larger Addreſs to them by Biſhop *Sherlock*; and both highly worthy the Peruſal of all the Citizens. And may all

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all ſuch ſober and ſerious Applications, be accompanied with the divine Bleſſing, and produce ſuch a thorough Repentance and Amendment, as may avert the divine Wrath from that City, and the whole Nation. As to the Number of our *Britiſh* Earthquakes, we have, in the *Gentleman's Magazine* for *February* 1750, Page 56, a Catalogue of thoſe the Author had met with in our Hiſtorians, being only twenty-four in ſeven Centuries, ſince *A. D.* 1047, of which fourteen have happened in my Life-time, and of which, as has been ſaid already, I have now felt four, *viz.* that in 1677, and that *Sept.* 8, 1692, and theſe two laſt at *London*, *Feb.* 8, and *March* 8, 1749-50. The laſt of which greatly ſurprizes

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prizes me to account for: It having been much greater than the firſt in the Room below me, and in the Room above me, but much leſs in my own Room. Another Earthquake was felt at *Eaſtwell* in *Kent*, *Monday*, *March* 12. Another at *Portſmouth*, and the neighbouring Parts, *Sunday*, *March* 18. Another, or the ſame, at the *Bath*, at the ſame Time; all three 1749-50. Another at *Hull*, 31 Days after the great Storm, or *December* 28, 1703. Another Earthquake was felt at *Taunton*, in *Devonſhire*, *July* 1, 1747, and reached about forty Miles ſquare; and as Mr. *Foſter*, who wrote the Letter wherein that Account is contained, (*Philoſophical Tranſactions*, N°. 488. *Pag.* 398, 399, 400.) adds, 'What increaſed

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creaſed the Surprize here, was the Account then freſh in every Body's Mind, of the dreadful Earthquake at *Lima* in *Peru*:' Of which it may juſtly be expected I ſhould ſay ſomething. We have a very particular Account of it in a Book then publiſhed by Mr. *Oſborn*, 1748, *Pag.* 102—199. The Circumſtances moſt remarkable were theſe: That an Earthquake, *June* 17, 1678, ruined a great Part of the City *Lima*, and particularly the Churches dedicated to the Bleſſed Virgin; as if, in the Words of one that wrote the Life of St. *Toribio*, *God the Son had riſen againſt his Mother*, the Bleſſed Virgin *Mary*; who indeed is almoſt the only God or Goddeſs that is worſhipped in that Country. That the Memory

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mory of this dreadful Earthquake is yearly revived there, on the Nineteenth of *October*, by publick Prayers. That it was foretold by a religious Man, of the Order of St. *Merced*, who several Days before ran along the Streets, like another *Jonah*, crying, *Repent*. That on *Monday*, *October* 20, 1687, *N. S.* at Four of the Clock in the Morning, was another most horrible Earthquake at *Lima*, which was so dreadful, that the very Cattle were in great Astonishment, and above 5000 dead Bodies were found. That in 1709, between *April* and *January*, were no fewer than 14 Earthquakes there. That the last great Earthquake, both at *Lima* and its Port *Callao*, happened *October* 28, 1746, Half an Hour after

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after Ten at Night. That about 1141 perished at *Lima*; but at *Callao* all the Inhabitants perished, but 400, in Number near 5000. That this Earthquake was foretold by Mother *Teresa*, a Nun of the Order of *Jesus*, in the Monastery of *Barefoots* of St. *Joseph*, in *Lima*, with repeated and most efficacious Assertions of what was to come to pass; to which she added, that her Life would not last long enough for her to experience the sad Event. And in Fact, she died at the Age of above an hundred Years, the Fifteenth of the same Month of *October*, a Year before the Earthquake happened. To demonstrate the Truth of this, Informations are actually now making, which will contain the whole Particulars

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culars of her Caſe; although at that Time, the extreme Earneſtneſs with which ſhe delivered her Prediction was looked upon as a Mark of the Failure of her Underſtanding, at that advanc'd Age. But that this great City of *Lima* was a Place of the utmoſt Luxury and Wickedneſs, eſpecially among the Religious and Clergy, and ſo did highly deſerve ſuch a terrible Judgment, is notorious, and is there at large ſet forth, *Pag.* 246--254. To conclude this Matter of Earthquakes: There was a moſt dreadful one a Quarter of a Year before that, which I beſt remember, which was *Sept.* 8, 1692, at *Port-Royal* in *Jamaica*. This happened upon *June* 7, the ſame Year; and at the End of the before-men-

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mentioned Account of thoſe at *Lima* and *Callao*, juſt now ſet down, we have a very authentick Account of it; being two Letters from an Eye-witneſs, who was Miniſter of the Place, though his Name is not ſet down; the Reaſon of which I do not know. The moſt remarkable Circumſtances of it were theſe: That the Place had in it a moſt ungodly and debauched People, at the Time when this Earthquake happened; nay, he ſays, they were *deſperately wicked, there was not a more ungodly People on the Face of the Earth:* That he was himſelf very providentially ſaved: That when the Earthquake came, the People cried out to him to come and pray with them; which he did, when they had made

a Ring

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a Ring for him, for near an Hour together, with ſerious Exhortations to Repentance for another Half Hour; while yet ſome robb'd and plunder'd during the Earthquake itſelf; and thoſe audacious Whores, who remained upon the Place, were as impudent and as drunken as ever. The Miniſter did not ſpare the Magiſtrates themſelves, who had ſuffered Wickedneſs to grow to ſo great an Height.—He preached ſeaſonably and plainly to them. In the laſt Sermon he delivered in the Church, [before it was demoliſhed] he ſet before them what would be the Iſſue of their Impenitence and Wickedneſs, ſo clearly, that they acknowledged afterward, that it was more like a Prophecy than a Sermon. And he confeſſes he had

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an Impulſe upon himſelf to do it, and that he had many Times preached in that Pulpit Things that he had never premeditated at Home; and that he thought he could not do otherwiſe. That the Day when all this befel them was very clear, and afforded not the Suſpicion of the leaſt Evil; but in the Space of three Minutes, about Half an Hour after Eleven in the Morning, *Port-Royal*, the faireſt Town of all the *Engliſh* Plantations, was ſhaken and ſhattered to Pieces; ſunk into and covered for the greateſt Part by the Sea. That the People were over-joyed when they ſaw him among them, and wept bitterly, when he preached to them in a Tent. He hoped that by this terrible Judgment God would make

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them reform their Lives. He gueſſed that 1500 Perſons were loſt. Dr. *Morley* thought 2000 in the whole Iſland. To which muſt be added, that an Account, dated *September* 23 following, informs us, that the Mortality which enſued the great Earthquake made greater Havock than the Earthquake itſelf; and that almoſt half the People who eſcaped at *Port-Royal* were ſince dead of a malignant Fever. —— It was thought to have ſwept away in many Parts of the Iſland 3000 Souls, and moſt of them from *Kingſtown* only.

To all which Hiſtories of Earthquakes *at Land*, give me leave to mention one *upon the Sea*, out of the *Evening-Poſt* already quoted, from *Tueſday April* 24,

to

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to *Thurſday April* 26, 1750, in the Words following: 'Capt. *Cowy*, 'who lately arrived in 'the River from *Caro-* 'lina, as he was home- 'ward bound, being in 'Latitude 45, on the '15th of *March* laſt was 'ſurprized with a ſud- 'den and unuſual Swell- 'ing of the Waves of 'the Sea, without any 'apparent Cauſe; there 'being but little Wind 'ſtirring; which occa- 'ſioned his Ship to be 'toſſed about prodigi- 'ouſly, and did much 'Damage to the Rig- 'ging. Upon looking 'at the Sea Water, it 'appeared to him as 'thick and muddy as 'the Water of the '*Thames*, after the hea- 'vieſt Rains, when the 'Freſhes are moſt vio- 'lent, and therefore he 'concluded that this

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'ſtrange Phænomenon 'proceeded from ſome 'ſubterraneous Erup-'tion.'

Give me leave alſo to add a Paſſage out of the *General Evening-Poſt*, from *Thurſday April* 26, to *Saturday April* 28, 1750. '*Paris*, *April* 27. 'By the Way of *Mar-'ſeilles* we have an Ac-'count, that on the 'tenth of this Month 'the Archiepiſcopal Pa-'lace of *Meſſina* fell 'down in a very extra-'ordinary Manner, and 'that one of the Archbi-'ſhop's Secretaries, the 'Maſter of his Houſe-'hold, and ſeveral Do-'meſticks were buried 'under the Ruins o 'that Edifice.' This is no otherways explained or accounted for in the Account from *Paris*, as the News ſays; but ſince they about *Naples* have

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(8.) That the Isles of the Sea shall be especially concerned in the Thanksgiving to God, for the Delivery of good Men from the Calamities now approaching.

9. That these Calamities will chiefly fall upon wicked *Kings and Princes*, and their great wicked Ministers of State.

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have lately had an Earthquake, as well as those at *Rome*, and in its Neighbourhood, 'tis no Way improbable the Palace fell down by an Earthquake also.

(8.) The Completion of this Prediction cannot be expected, till the Principal of them be come; which will I believe be in no long Time, and perhaps sooner than Mankind are willing to suppose.

(9.) The Completion of this Prediction cannot be expected, till the principal Calamities are come, which I believe will be sooner than such Princes and Statesmen will be persuaded to look for them; such Men generally being Scepticks or Infidels as to Religion and the Prophecies, are most likely to imitate the *Liber-*

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tine, in the Tragedy called by that Name, and to believe no future Puniſhments till they actually fall into *Hades* or *Gehenna* themſelves.

(10.) That there ſhall be a real *Reſurrection* of the Martyrs, both *Jews* and *Chriſtians*, at this Reſtoration of the *Jews*.

(10.) This amazing Event cannot yet be expected; but will certainly come in its proper Seaſon. Hear *Ezekiel*, *Daniel*, and *St. John*'s Accounts of this firſt Reſurrection.

Ezek. xxxvii. 1—14.

1. The Hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and ſet me down in the Midſt of the Valley, which was full of Bones.

2. And he cauſed me to paſs by them round about, and behold there were very many, and lo they were very dry.

3. And he ſaid unto me, Son of Man, can theſe dry Bones live? And

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And I answered, O Lord God, thou knowest.

4. And he said unto me, Prophesy upon these Bones, and say unto them, O ye dry Bones, hear ye the Word of the Lord.

5. Thus saith the Lord God unto these Bones, behold I will cause Breath to enter enter into you, and ye shall live:

6. And I will lay Sinews upon you, and bring up Flesh upon you, and cover you with Skin, and put Breath in you, and ye shall know that I am the Lord.

7. So I prophesied as I was commanded; and as I prophesied there was a Noise, and behold a Shaking, and the Bones came together, Bone to his Bone:

8. And when I beheld, lo the Sinews and

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the Fleſh came upon them, and the Skin covered them above, but there was no Breath in them.

9. Then ſaid he unto me, Propheſy unto the the Wind, Propheſy Son of Man, and ſay to the Wind, Thus ſaith the Lord God, come from the four Winds, O Breath, and breathe upon theſe Slain that they may live.

10. So I propheſied as he commanded me, and the Breath came into them, and they lived and ſtood up upon their Feet, an exceeding great Army.

11. Then he ſaid unto me, Son of Man, theſe Bones are the whole Houſe of *Iſrael*: Behold they ſay, our Bones are dried, and our Hope is loſt; we are cut off for our Parts.

12.

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12. Therefore prophesy, and say unto them, thus saith the Lord God: Behold, O my People, I will open your Graves, and cause you to come up out of your Graves, and bring you into the Land of *Israel.*

13. And ye shall know that I am the Lord, when I have opened your Graves, O my People, and brought you up out of your Graves.

14. And shall put my Spirit in you, and ye shall live, and I shall place you in your own Land. Then shall ye know that I the Lord have spoken it, and performed it.

See also *Daniel* xii. 1, 2.

1. At that Time thy People shall be delivered, every one that shall

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ſhall be found written in the Book.

2. And many of them that ſleep in the Duſt of the Earth ſhall awake; ſome to everlaſting Life, and ſome to Shame and everlaſting Contempt.

See alſo *Apoc.* xx. 4, 5, 6.

4. And I ſaw Thrones, and they ſat upon them, and Judgment was given unto them. And I ſaw the Souls of them that were beheaded for the Witneſs of *Jeſus*, and for the Word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands; and they lived and reigned with Chriſt a thouſand Years.

5. But the reſt of the Dead lived not again until the thouſand Years were

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	were finiſhed: This is the firſt Reſurrection.
	6. Bleſſed and holy is he that hath Part in the firſt Reſurrection: On ſuch the ſecond Death hath no Power. But they ſhall be Prieſts of God and of Chriſt; and ſhall reign with him a thouſand Years.
(11.) That the Sun and Moon ſhall be greatly concerned at this Reſtoration of the *Jews*.	(11.) If theſe Predictions do mean no more than Eclipſes of the Sun and Moon, ſuch as are mentioned in my *Aſtronomical Year*, and other Calculations, ſuch Eclipſes may be eſteem'd as partial Completions of theſe Predictions; but if they imply ſomewhat more wonderful, as I ſuſpect, their Completion cannot be yet exhibited.
(12.) That the Ignorance of Mankind in ſacred Matters, hitherto ſo very groſs, ſhall be taken	(12.) This Prediction cannot be yet expected to be fulfilled; ſince the Time of the *Jews* Reſtoration

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taken away, upon the Reſtoration of the *Jews* to *Mount Zion.*

(13.) That the *Iſles* and the *Ships of Tarſhiſh* ſhall be firſt and principally concerned in the Reſtoration of the *Jews.*

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ſtoration is not yet fully come. Nor do I depend on the intire Stoppage of our preſent over-bearing Infidelity till that Reſtoration.

(13.) I underſtand this Prediction chiefly of the *Britiſh* Iſles, or perhaps as joining with the *Dutch*, or as including the two Maritime Powers, in the Tranſporting the *Jews* all along the *Mediterranean* into *Judea.* I name theſe two Maritime Powers only at preſent, becauſe as to others, the *Spaniards*, and *Portugueſe*, who lie conveniently enough for aſſiſting in ſuch a Tranſportation, they, inſtead of protecting the poor *Jews*, put them into the Inquiſition, and burn them; nay, even our great Ally, the Queen of *Hungary*, as ſome of the lateſt

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lateſt News informs us, has permitted a *Jewiſh Rabbi* to be burnt in the City of *Prague*, under her Dominion. The *Poles* alſo, that might be aſſiſting one Way or other, have bitterly declared their Barbarity againſt them, by baniſhing them all at a Day's Warning from *Caminiek*, as our News aſſures us alſo. I do not here note the *French*, who have Ports in the *Mediterranean*, among theſe Enemies of the *Jews*, tho' I cannot yet reckon them among their Friends; not only becauſe they do not admit of the *Inquiſition*, which would burn them, but becauſe the Prophecies give me ſome Hopes that they, as well as the King of *Sardinia*, the Sovereign of the *Vaudois*, will ere long leave off

Predictions.	*Completions.*
	off their Attachment to the Papacy, and join with us and the *Dutch* in the Accompliſhment of theſe Predictions. See Biſhops *Sherlock's Sermon* at *Saliſbury*, *October* 6, 1745. with my Additions at the End of the *Memoirs of my own Life*, Pag 13. See alſo *Lit. Accompl. of Proph.* Pag. 77.
(14.) That the Reſtoration of the *Jews* ſhall be very ſudden and unexpected.	(14.) This Prediction cannot admit of a Completion, till after the Prophet *Elijah* is come, and has called them into *Judea*; which is ſtill future; tho' I think not very remote.
(15.) That two of the Wonders in *Joel*, which are to precede the Reſtoration of the *Jews*, are *Blood* and *Fire*.	(15.) By this *Blood* and *Fire*, might poſſibly be underſtood the terrible Effuſion of *Blood* in the late Wars every where, and the late *Fires*; I mean thoſe at *London*, *Conſtantinople*, *Munich*, and other Places, of which

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which our News frequently informs us; yet, becauſe the Coherence inclines us to look upward to the Heavens, I interpret this *Blood* and *Fire* rather of thoſe *red*, *bloody*, or *fiery Meteors*, which have of late ſometimes appeared in our *Northern Lights*; particularly in thoſe of 1736, mentioned in my *Aſtronomical Year*, Page 23; in that frightful one *Jan.* 23, 1749—50, and in that of *April* 2, 1750, ſeen at *Liverpool*; of which read, Pag. 50. *prius*.

(17.) That another Signal ſhould be *Pillars of Smoke*.

(17.) Theſe ſeem to be plainly no other than the lower Parts of the Tails, or the Atmoſpheres of thoſe many Comets which we have had of late. (See my *Aſtronomical Principles of Religion*, Pag. 129.) For, as at the Introduction

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tion of the Proteſtant Religion into *Germany*, and thence into other Parts of *Europe*, there appeared, in few Years, no fewer than ſix Comets. (See the *Aſtronomical Year*, Pag. 25.) So have there in the laſt eleven Years appeared no fewer than ſeven; as my Grandſon, Mr. *Thomas Barker*, who has computed the Orbits of all the Comets that are capable of Computation, aſſures me, beſides that expected at the End of 1757, or the Beginning of 1758; and perhaps others that may appear before 1766, the Beginning of the *Millennium*.

(18.) The Sun is to be turned into *Darkneſs*, and the Moon into *Blood*.

(18.) Theſe may be underſtood of thoſe *total* Eclipſes of the Sun and Moon, which have of late been ſo remarkable, and by which the Sun has

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has been *darkened*, and the Moon has appeared of a *bloody Hue*, before this Reſtoration of the *Jews*. (See the *Aſtronomical Year*, *per tot.* and thoſe eight Eclipſes of the Sun drawn on my Map of *Europe*, *A. D.* 1733.) This I ſay, unleſs ſomewhat perhaps more ſurprizing of this Nature may ſtill be expected before 1766, which I no way deny to be not improbable.

(19.) The *King of the South* was to puſh at the *Roman* Empire.

(19.) This *King of the South* was plainly the *Saracen Caliphs*, who came, or ſent vaſt Armies againſt that Empire, from *Arabia* in the *Southern* Parts of the World; being the *fifth Trumpet*, or *firſt Woe*, in the *Revelation*.

(20.) The *King of the North* was to come againſt the *Roman* Empire, with great Forces and Succeſs.

(20.) This *King of the North* is plainly the *Turkiſh* Sultan, or *Ottoman* Emperor, who came

Predictions.	*Completions.*
	or ſent vaſt Armies againſt the ſame Empire from *Turcomania*, in the *Northern* Parts of the World, being the *ſixth Trumpet*, or *ſecond Woe*, in the *Revelation*.
(21.) The ſame King of the North was to conquer many Countries belonging to the *Roman* Empire.	(21.) This was exactly true of the *Turks*.
(22.) The ſame King of the North was to get Poſſeſſion of *Judea*, and the neighbouring Countries.	(22.) This was exactly true of the *Turks*.
(23.) But the wild *Arabs* were to eſcape out of his Hands; *i. e.* thoſe that inhabited the Countries where the *Edomites*, *Moabites*, and Part of the *Ammonites*, formerly inhabited.	(23.) This was true of the *Turks* alſo.
(24.) This King was to conquer other Countries alſo.	(24.) So did the *Turks*, who raiſed a prodigious Empire out of thoſe Countries, which continues to this Day.

(25.)

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(25.) The Land of *Egypt*, how remote ſoever, was not to eſcape at laſt.	(25.) *Egypt* was at length taken from the *Mammalukes* by the *Turks*; but not till the Year 1517, the Year that *Luther*'s Reformation began.
(26.) This King was alſo to poſſeſs all the Treaſures of *Egypt*.	(26.) So does the *Turk* to this very Day.
(27.) The *Algerines* and *Arabians* were to be at his Devotion alſo.	(27.) So they are to the Grand *Turk* at this Day.
(28.) Yet was this King to hear very diſagreeable News from the Eaſt.	(28.) So has the Grand *Turk* heard thoſe ill Tidings many Years from the *Perſians* on the Eaſt, and been often beaten by them, and is ſtill greatly afraid of them.
(29.) As alſo from the North.	(29.) So did the *Turk* hear very ill News from the *Muſcovites*, whoſe Czar made War upon him for ſome Years, as Prince *Cantemir*, who left the *Turk*, and went over to the Czar, informs us, Page 399.

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	402. 417. 428. 429. 448. 453.
(30.) This King of the North was at length to go out with *great Fury to deſtroy many.*	(30.) This the *Turk* did, in a terrible Manner, at the Siege and taking of *Belgrade*, 1736.
(31.) This *King of the North* is to plant his royal Pavillion between the *Mediterranean* and *Dead Seas*, in a glorious holy Mountain of *Judea.*	(31.) This is juſtly and ſpeedily to be expected of the *Turk.*
(32.) Yet is he there and then to *come to his End*, without any Means of avoiding it.	(32.) This is juſtly and ſpeedily to be expected of the *Turks*: Till which Avoidance the *Jews* cannot peaceably ſettle themſelves in their own Country of *Judea.*
(33.) There was to be a great Concuſſion of the *Heavens*, *Hag.* ii. 6—9, as in *Iſaiah*, before the Reſtoration of the *Jews.* I ſuppoſe it here means great Changes in the ſupreme Rulers of the World.	(33.) Theſe Changes of *ſupreme* Rulers will, I believe, ſoon verify this Prediction.
	(34.) There

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(34.) There were to be great Concuſſions of the *Earth*, or great Changes of ſubordinate Rulers: Nor is there any Doubt but Changes in ſupreme Rulers will occaſion Changes in thoſe that are ſubordinate.

(35.) There were to be great Concuſſions on the *Sea*; or, in the Language of our Saviour, *The Sea and the Waves roaring*; of which hereafter.

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(34.) Theſe Changes of *ſubordinate* Rulers will, I believe, ſoon verify this Prediction.

(35.) Theſe great Concuſſions on the Sea, moſt obviouſly denote terrible *Storms at Sea*, which we have had of late Years; beginning with the prodigious Storm at Sea and Land, *Nov.* 27, 1703, and going on with that when Admiral *Balchen* was loſt, with about twelve hundred of his Men; that in the *Eaſt-Indies*, *April* 13 and 14, 1749, that in the *Weſt-Indies*, or *North Carolina*, *Oct.* 7 and 8, 1749, and thoſe about *Cape Breton* and *Annapolis* in the Years

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(36.) There were to be great Concuſſions, or *Earthquakes* at Land.

(37.) There were to be Concuſſions of all Nations, till the Elect of all the Nations, God's ancient choſen People the *Jews*, return into *Judea* again.

(38.) Theſe *Jews* are to rebuild their holy Houſe, or *Temple* of God, upon their Return.

(39.) This holy Houſe, or Temple, is to be a very glorious one, and adorned with Silver and Gold.

Completions.

1747, 1748, 1749, beſides many other the like Examples of late, well known in our News-Papers.

(36.) Of theſe Earthquakes, ſee already No. 7. *prius*, at large.

(37.) Theſe great Convulſions, or Concuſſions, have laſted already many Years, and have extended in a Manner, over the whole habitable Earth, and are likely to continue till the Reſtoration of the *Jews*.

(38.) This Return of all the Twelve Tribes is the great *Hope of Iſrael*, and this rebuilding of their *Temple* is exactly and largely deſcribed by *Ezekiel*, Chap. xl, *&c.*

(39.) This perfectly agrees to *Ezekiel*'s Deſcription of his Temple.

(40.) This

Predictions.	*Completions.*
(40.) This Temple is to be more glorious than *Solomon*'s own Temple, and to be the *laſt*, as that was the *firſt* Temple at *Jeruſalem*.	(40.) This alſo perfectly agrees with *Ezekiel*'s Deſcription.
(41.) Almighty God will *give Peace* in this Temple by the Meſſiah, who will himſelf reſide in it for ever. Nor does this Circumſtance of *giving Peace by the Meſſiah in this Temple*, permit us to apply theſe Predictions to *Herod*'s Temple. When *Chriſt* came not to *ſend Peace, but a Sword*, Matt. x. 34, and after which he ſent his *Roman* Armies, and *deſtroyed that Nation, and burnt up their City, Jeruſalem*, in ſuch a Manner, as no other Nation or City were ever deſtroyed.	(41.) This perfectly agrees to *Ezekiel*'s Deſcription of his Temple, and the Meſſiah's ſolemn entring into it, and abiding in it for ever, *Ezek.* xliii.
(42.) Thoſe that once deſtroyed this Temple at	(42.) As the *Romans* deſtroyed *Herod*'s Tem-

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at *Jeruſalem*, are to rebuild it again.

(43.) This rebuilding of the *Jewiſh* Temple is to be after a grand *Week of Years*, when the *ſeventh Millenary* is beginning.

(44.) 'Tis here foretold, that *Truth*, *Wiſdom*, and *Underſtanding*, ſhould greatly fail in theſe laſt Parts of the laſt Times, or a little before the Reſtoration of the *Jews*.

Completions.

ple, under *Titus Veſpaſian*, ſo ſhall the Remains of the Ten Kings, into which the *Roman* Empire was parted in the fifth Century, contribute their Wealth to rebuild it again.

(43.) This *ſeventh Millenary* will begin 1766, as has been already demonſtrated, Pag. 608, 609. But as to the Times of the Completion of theſe laſt ſix Predictions, it is evident that they are not fully come, although I believe they are very ſoon approaching.

(44.) The fulfilling of this is ſo evident already, that a ſober conſiderate Perſon would think the Men of this Age were degenerated into abſolute Folly and Madneſs; and had not the common Senſe of former Ages.

The

Predictions.

(45.) 'Tis here foretold, that at this Time *Infidelity* ſhould greatly prevail in the World.

Completions.

The Inſtances are too many and too groſs to bear an Enumeration.

(45.) This Infidelity, which almoſt began with *Hobbes* and *Spinoza*, a little above a Century ago, is now come to ſuch a prodigious Height as is aſtoniſhing; eſpecially when the Pretences for it have of late been ſo thoroughly baffled, and the fulfilling of Scripture *Prophecies*, and Truth of the Scripture *Miracles*, with Sir *Iſaac Newton*'s utter Demolition of all *atheiſtical* and *irreligious Philoſophy*, [to ſay nothing of my clearing more than 39 Parts in 40 of the antient Scripture Difficulties,] are undeniable. Nay, the Caſe is now become ſo amazing, that Perſons, otherwiſe of good Learning and Parts, when they pre-

Predictions. *Completions.*

pretend to no Evidence againſt Chriſtianity, not only banter it, but inſult it, in order to ridicule it out of the World. And as for the Books lately publiſhed in this Way, Bp. *Sherlock* truly obſerves, in his excellent Letter, Page 6, 7. 'How 'has the Preſs, ſays he, 'for many Years paſt 'ſwarmed with Books, 'ſome to diſpute, ſome 'to ridicule the great 'Truths of Religion, 'both natural and re-'vealed? I ſhall men-'tion no particular Caſes; 'there is no Need for it, 'the Thing is noto-'rious.—The Induſtry 'uſed to diſperſe theſe 'Books at Home and 'Abroad, and eſpecially 'to our Plantations in '*America*, to which great 'Numbers, and at a 'great Expence, have 'been

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(46.) It is here foretold, that at the ſame Time Wickedneſs ſhould be enormouſly increaſed, beyond the Meaſure of former Ages.

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' been conveyed; are ' Proofs of ſuch Malice ' againſt the Goſpel, and ' the Holy Author of ' it, as would not be ' borne in a *Mahometan* ' Country. In this Branch ' of Trade this great ' City beats all the ' World; it is become ' even the Mart for In- ' fidelity.'

(46.) Take the ſad Accompliſhment of this Prediction, firſt in the Words of the unknown Author of the ſmall *Serious Addreſs*, Page 14. ' The open Profaneneſs ' and Irreligion of the ' great, ſays he, and the ' diabolical Licentiouſ- ' neſs of the little Vul- ' gar: — The general ' Profanation of the ' Lord's Day: — The ' Churches in many ' Places almoſt deſerted, ' whilſt the publick ' Roads

Predictions. *Completions.*

'Roads and Places of Resort are crowded with Company: — The open and avowed Perjuries, Lies, Subornation, *&c.* in the political World, encouraged and protected by those who are bound in Duty and Honour to detect and punish them. — These, and many other Enormities, which every Man sees, and every good Man laments, gives us too much Reason to fear, that some national Judgment will quickly overtake us.' Take the same also in the Words of Bishop *Sherlock*, first in his Sermon at *Salisbury*, Page 7. 'The Joy, says he, at the Restoration [of *Charles* II.] was excessive, and, as the Case too often happens,

Predictions. *Completions.*

‘ pens, left little Room
‘ for ſober and ſerious
‘ Reflections. The
‘ Hearts of Men being
‘ ſet open to the Im-
‘ preſſions and Tranſ-
‘ ports of Joy, ſoon
‘ grew ſenſual, and the
‘ Proſperity of the Na-
‘ tion broke out into
‘ Luxury, and into all
‘ the Vices which na-
‘ turally attend it. The
‘ Senſe of Religion de-
‘ cayed, and the very
‘ Appearances of it were
‘ ſuſpected, as a Rem-
‘ nant of that Hypocriſy
‘ with which the late
‘ Times had been
‘ charged. [See Page
‘ 10, *priùs*.] And if
‘ we may judge by the
‘ Performances of the
‘ Stage, which are
‘ formed to the Taſte of
‘ the People, there ne-
‘ ver was a Time when
‘ Lewdneſs, Irreligion,
‘ and

Predictions. *Completions.*

'and Profaneneſs were 'heard with more Pa-'tience.' And afterward, Page 9. 'Surely 'the Goſpel of *Jeſus* 'Chriſt was never treated with greater Malice 'lice and Contempt by 'Jews or *Heathens*, than 'it has been in this Chriſtian Country. — Is 'not *Sunday* become a 'Day of Diverſion to 'great ones, and a Day 'of Idleneſs to the little 'ones? And has not 'this been followed by 'a great Increaſe of 'great Wickedneſs and 'Violence among the 'lower Sort of People? '*Theft* and *Robbery*, 'which uſed to be ſecret 'Crimes, now appear 'armed in our Streets, 'and are ſupported by 'Numbers ſtrong e-'nough to defy the Pow-'er of the Magiſtrate.'

Now

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Now hear the Letter, Page 7. ‘ Blaſphemy, ‘ ſays the Biſhop, and ‘ horrid Imprecations ‘ domineer in our Streets, ‘ and poor Wretches are ‘ every Hour wantonly ‘ and wickedly calling ‘ for Damnation on ‘ themſelves and o- ‘ thers, which may be, ‘ (it is much to be fear- ‘ ed) too near them al- ‘ ready. Add to this, ‘ the Lewdneſs and De- ‘ bauchery that prevail ‘ among the loweſt Peo- ‘ ple; which keeps them ‘ idle, poor, and miſera- ‘ ble, and renders them ‘ incapable of getting an ‘ honeſt Livelihood for ‘ themſelves and Fami- ‘ lies. The Number of ‘ lewd Houſes which ‘ trade in their Vices, and ‘ which muſt, at any ‘ Rate, be paid for mak- ‘ ing Sin convenient to ‘ them,

Predictions. *Completions.*

'them, and it will ac-
'count for Villainies of
'other Kind, which are
'growing ſo faſt, as to
'be inſupportable, and
'almoſt incurable. For
'where is the Wonder,
'that Perſons ſo aban-
'doned ſhould be ready
'to commit all Sorts of
'Outrage and Violence.
'A City without Reli-
'gion can never be a
'ſafe Place to dwell in.
'The unnatural Lewd-
'neſs, of which we have
'heard ſo much of late,
'is ſomething more than
'brutiſh, and can hardly
'be mentioned without
'offending chaſte Ears;
'yet cannot be paſſed
'over entirely in Silence,
'becauſe of the particu-
'lar Mark of divine
'Vengeance ſet upon it,
'in the Deſtruction of
'*Sodom* by Fire from
'Hea-

Predictions.

(47.) It is here foretold, that *Kings* and *Princes* ſhall, at this Time, be the Authors of great Diſturbances among Mankind.

Completions.

' Heaven. Dreadful Ex-
' ample!'

(47.) This is always the ſad Caſe of Mankind under vicious, proud, and tyrannical Kings and Princes; which is but too commonly their Character, and to which the Temptations in ſuch high Stations naturally incline them: In Proſpect of which Temptations I ſuppoſe it was, in good Part, that God was ſo very averſe to the Introduction of that Regal or Deſpotick Power among the *Jews*. While the People of God, the *Iſraelites*, were under the Judges, or under a Theocracy and Ariſtocracy, the Kind of Government that God himſelf choſe for them, they were a great deal happier than when they were under abſolute Kings, a Sort of Govern-

Predictions. *Completions.*

ment of their own Choice, but which God highly disapproved. *Deut.* xvii. 14–20. 1 *Sam.* viii. *per tot.* xii. *per tot.* and of which the *Jews* were themselves long afterwards throughly weary. Nor do I once imagine, that the Messiah will ever choose such absolute royal Authority under his own Kingdom, which he is now going to set up in *Judea*, and under which State the 101*st* Psalm describes his Administration; for the *coming* of which *Kingdom*, not the *Jews* only, as we have seen, every Day pray to God, but the Christians also, every Time they use the Lord's Prayer, if they understand themselves, do the same, when they say, *Thy Kingdom come*; there being no other Kingdom of God de-

Predictions. *Completions.*

deſcribed in the *New Teſtament*, but that which the Apoſtles expected at his Aſcenſion, *Acts* i. 6. when they hoped he would even *then reſtore it to* Iſrael; and which was not to come till he ſhould reſtore the *Jews* to their own Country, and God ſhould govern them by their King *Meſſiah*. Indeed, if the Kings that call themſelves *Moſt Chriſtian*, or *Catholick*, or *Defenders of the Faith*, would imitate that wonderful Duke of *Saxe-Gotha*, *Erneſtus the Pious*, the Great Grandfather of our preſent Princeſs of *Wales*, whoſe moſt excellent Life I have juſt now re-publiſhed, all good Men would undoubtedly be very eaſy, and greatly ſatisfied with that Form of Govern-

Predictions.

Completions.

ment. But that is not ordinarily to be expected by us. So that while we retain that Form of Government, we may justly suffer the terrible Inconveniencies of it. Nor need I enumerate the Miseries of late suffered from the present Kings and Princes here foretold; no observing Person being able to avoid seeing those Miseries.

(48.) It is here foretold, that the Country of *Persia* was, at this Time, to be suddenly wasted, and made desolate.

(48.) The exact fulfilling of this Prediction, for these last 39 Years, is known to all the World, ever since the deposing of the Sophi of *Persia* by *Merowitz*, *A. D.* 1711.

(49,) (50.) As to the strange Signs in the Sun and the Moon, in which the Copies here so much differ, I can say little at present on that Account.

(49,) (50.) When these Signs come to be fulfilled, which cannot be now at any remote Distance, it will very probably appear which of the two Copies are the truest;

Predictions.

(51.) It is here foretold, that about theſe Times Blood ſhall drop out of the Wood.

(52.) 'Tis here foretold, that ſome eminent *Stone*, or *Rock*, ſhall give its Voice about this Time.

Completions.

trueſt; but till then we muſt ſuſpend our Judgment, both as to the Signs themſelves, and as to the exact Times for their Completion.

(51.) This Sign has not yet been verified by any Event of that Nature that I know of. Yet do I not doubt of its Verification in due Seaſon hereafter; eſpecially when,

(52.) A remarkable *Stone*, or *Rock*, which is the next Signal, and not leſs ſtrange in itſelf than the former, has very lately been verified in our own Country. Take this aſtoniſhing Hiſtory in the Words of the original Letter, dated at *Cockermouth* in *Cumberland*, *Sept.* 3, 1749. It is printed in the *General Evening Poſt*, from *Thurſday*, *Sept.* 12, to *Thurſday*, *Sept.* 14, the

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same Year, as follows: 'The Eruption of the 'Mountain of *Saint* '*John*'s, near this Place, 'is Matter of great Speculation to all the Virtuosi in these Parts. 'It happened in the 'Night between the '22d and 23d, in the 'Midst of the *(N. B.)* 'most terrible Lightening and Thunder 'that ever was seen, or 'heard, by the oldest 'Man living. A large '*Rock*, near the Tops 'of the Mountain, being intirely rent asunder; out of which 'came so great a Deluge of Water, and that 'with such Violence and 'Rapidity as carried all 'before it, such as solid 'Stones of incredible 'Weight, Houses, Barns, 'Mills, *&c.* and even 'erased their very Foundations, so that you

'cannot

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‘ cannot now tell where
‘ they ſtood. The Mill-
‘ ſtones are carried ſome
‘ hundred Yards from
‘ the Mill, and toſſed
‘ upon the Rubbiſh and
‘ Sand; the Quantity of
‘ which is ſo great, that
‘ it has laid waſte a great
‘ deal of arable and Mea-
‘ dow Land, which will,
‘ for the future, be ever
‘ ſpoiled; being as deep
‘ in ſome Places as the
‘ Tops of Trees. It
‘ would ſurpaſs all Cre-
‘ dit to give you eve-
‘ ry particular Circum-
‘ ſtance of this ſupriſing
‘ Cataract; which ſtill
‘ continues to diſcharge
‘ a large Quantity of
‘ Water, of ſuch a
‘ ſtrange Nature as to
‘ tincture all the River
‘ *Derwent* quite down
‘ to the Sea; which
‘ muſt be near twenty
‘ Miles. The Damage
‘ done to the Hay,

Predictions.

(53.) 'Tis here foretold, that the People ſhall be troubled at ſuch ſtrange Appearances.

Completions.

'Corn, and the Pro-
'prietors of the neigh-
'bouring Fields and
'Houſes, is computed
'at near 4000 *l.*'

(53.) This already begins to be fulfilled, and many are now ſo affrighted at the *London* Earthquakes, as to be ready to leave the City; nay, not a few went beyond Sea very lately upon a frivolous Rumour of a Dœmoniacal Madman, that there would be a third Earthquake juſt four Weeks after the ſecond; becauſe the ſecond had been juſt four Weeks after the firſt, a vaſt Multitude, ſuppoſed by ſome no fewer than 100,000 left their Houſes the Evening before, and went into *St. James*'s and *Hyde-Park*, *&c.* and many ſtaid

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(54.) 'Tis here foretold, that a *Perſon*, or *People*, ſhall rule whom the World looked not for; *viz.* as I ſuppoſe, the Meſſiah, and his formerly contemptible People the *Jews*.

(55.) 'Tis here foretold, that at this Time the Air ſhall be changed.

Completions.

ſtaid there, or ſat in their Coaches, for Fear of it.

(54.) This will ſoon be fulfilled, when in the Words of *Ezekiel*, *The dry Bones, or whole Houſe of* Iſrael *will live*, and when God will *make the two Bodies, of the Ten and of the Two Tribes one Nation, and one King ſhall be King to them all--- When David, God's Servant*, or the Meſſiah, *ſhall be King over them*, &c. *Ezek.* xxxvii. *per tot.*

(55.) This has already been fulfilled in Part, if not in Mr. *Childrey*'s ſtrange Atmoſphere about the Sun; which is either a new Phænomenon, or one newly diſcovered: Yet certainly, by the numerous and ſurpriſing Meteors, or Northern Lights, Balls of Fire, Storms of Thunder, Lightening, and Wind, is ſhewn, that this

Change

Predictions. *Completions.*

Change is begun already, and probably will be more and more remarkable hereafter. Nor indeed can we have any aſtronomical Notion, how the *Light of the Moon* can ever be *as the Light of the Sun*; or the *Light of the Sun be ſevenfold*, as the Light of ſeven Days, as it is *Iſ.* xxx. 26, already quoted, Pag. 6, 7, *prius*, unleſs our Air, or Atmoſphere, be ſo throughly altered, and its noxious Vapours ſo throughly purged away, that the Light of the Sun, Moon, and Stars, may appear ſevenfold as bright as they do now, which it is no unreaſonable Thing to expect at this great Renovation of Things, of which we now treat; though I will not deny, but ſomewhat more myſterious may not improbably be implied in that Prophecy,

Predictions.

(56.) 'Tis here foretold, that the *Fowls* ſhall remove from their old Places, and take their Flight together to ſome other Place.

(57.) 'Tis here foretold, that the Sea of *Sodom* will, about this Time, produce living Fiſh in Abundance.

(58.) 'Tis here foretold, that Confuſion and Aſto-

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Prophecy, of which we have at preſent no Apprehenſions.

(56.) This Migration of Birds, or Fowls, *the Inhabitants of the Air*, which is ſo known a Thing in ſeveral Sorts of them already, is no Way incredible. And perhaps many of them will remove into *Judea*, for the Conveniency of its new Inhabitants the *Jews*. The like to which, in the Caſe of the Inhabitants of the *Waters*, will be ſet down under the next Prediction.

(57.) Whether theſe Multitudes of Fiſhes will be anew created, or only removed from other Seas to the Sea of *Sodom*, I ſhall not pretend to determine. (However, ſee Page 31, 32, *prius*.)

(58.) This is much the ſame with the 52d Predic-

Predictions.	*Completions.*
Aſtoniſhment will be in many Places.	Prediction, and needs no farther Enlargement here.
(59.) 'Tis here foretold, that frequent *Fires*, or what reſembles them, ſhall be ſent upon the Earth, and ſurround Men upon it.	(59.) Whether theſe *Fires* refer to ſuch eminent *Northern Lights* as reſemble *Fires*, and have been already mentioned, or to real *Fires*, they have both been in Part remarkably fulfilled already, as has been before obſerved, No. 14, 15.
(60.) 'Tis here foretold, that the *wild Beaſts of the Earth*, or oppreſſive and tyrannical Princes ſhall change their Places in theſe Times.	(60.) If we look abroad into the World, we ſhall find, that both before, and in the late terrible Wars, both in *Aſia* and *Europe*, there have been many ſuch Changes already. Nor is it at all unlikely there may be a great many more ſuch Changes before the *Jews* are thoroughly ſettled in *Judea*.
(61.) 'Tis here foretold, that there ſhould be *Signs in the Women*, or more particularly, that *men-*	(61.) This Prediction has already been fulfilled in the *Willingham* Boy, a particular Account of whom

Predictions.

menſtruous Women ſhould bring forth Monſters.

Completions.

whom is given in the *Philoſophical Tranſactions*, No. 475. In Dr. *Handyſide*'s, a Man-midwive's double monſtrous Child; which the Law has lately allotted to the Parents. In the late Hermaphrodite at *Paris*, a Print of which has been lately publiſhed there, with the royal Licenſe, as the *Gentleman's Magazine* for *January* 1750 informs us; and which Hermaphrodite itſelf is now publickly advertiſed to be ſeen in *London*. And before all theſe, in the famous *Rabbet Woman* of *Surrey*, in the Days of King *George* I. As to the former three, the Facts are wholly undeniable; but as to the laſt, the poor Woman, who had ſeventeen or eighteen Portions of *Rabbets* taken out of her Body: The

Story

Predictions. *Completions.*

Story has been ſo long laughed out of Countenance, that I muſt diſtinctly give my Reaſons for believing it to be true, and alledging it here, as the fulfilling of this ancient Prophecy before us. Accordingly, beſides the Teſtimony of the Woman herſelf, who moved great Compaſſion at firſt, and was relieved by charitable Perſons, becauſe of her Poverty, the Man-midwife, Mr. *Howard* of *Godalmin* in *Surrey*, a Perſon of very great Honeſty, Skill, and Reputation in his Profeſſion, atteſted it. It was then believed by King *George* to be real; it was alſo believed by my old Friends the Speaker, and Mr. *Samuel Collet*, as they told me themſelves, and was generally believed by ſober Perſons in the Neighbourhood, till

Predictions. *Completions.*

till it was unjuſtly laughed out of Countenance at *London*. Nay, Mr. *Molyneux*, the Prince's Secretary, a very inquiſitive Perſon, and my very worthy Friend, aſſured me, he had at firſt ſo great a Diffidence in the Truth of the Fact, and was ſo little biaſſed by the other Believers, even by the King himſelf, that he would not be ſatisfied till he was permitted both to ſee and feel the Rabbet in that very Paſſage whence we all come into this World out of our Mother's Womb. Accordingly he told me, he had more Evidence for it, than he had that I had a Noſe; whilſt he had known that by one of of his Senſes only, that of ſeeing, but knew this by two of his Senſes, both ſeeing and feeling. Hear the following Extracts

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tracts out of Mr. *St. Andre*'s Narrative, where Mr. *Molyneux*'s Atteſtation printed is at the End. This Narrative was printed for *John Clarke*, at the *Bible* under the *Royal-Exchange*, 1727.

Extracts out of that Narrative.

Page 3, 4. AS Mr. *Howard* himſelf intends ſhortly to publiſh the whole Account, and prove every Circumſtance of it, by ſuch Evidences as will put this Matter out of all Poſſibility of Doubt, I muſt refer to him for ſeveral Particulars here omitted.

And as it will be impoſſible to judge impartially of this Fact, till the Evidences above-mentioned are produced, it cannot be doubted but all ſuch Perſons as are not governed by Prejudice, or ſome worſe Motive, will ſuſpend their Judgment till theſe Facts come to their Knowledge, by a more certain Way, than by flying Reports and Conjectures.

Page 7. On *Nov.* 15, I attended the Honourable Mr. *Molyneux*, Secretary to his Royal Highneſs the Prince of *Wales*, who was inclined to enquire into the Truth of this extraordinary Caſe; and deſired me to go with him to *Guilford*. — We heard the Woman was actually in Labour of the 15th Rabbet.

Page 13. I delivered her of the Skin of the aboveſaid Rabbet, [very like the Skin of an Hog's Bladder.]

Page 15. Between the Times of viſiting the Woman, we examined the ſeveral Rabbets, which were all kept ſeparate in diſtinct Pots, with Spirits of Wine, in the Order they were brought away. The firſt Animal did not appear to be a perfect Rabbet in all its Parts; three of the Feet being like the Paws of a Cat. The Stomach and Inteſtines like thoſe Parts in the ſame Animal, *&c.*

Page

Page 19. From all these Considerations, I was fully convinced, that at the same Time that the external Appearance of these Animals was exactly like such Creatures, as must inevitably undergo the Changes that happen to adult Animals by Food and Air, they carried with them the strongest Marks of Fœtus's, even by such Parts as cannot exist in an Adult, and without which a Fœtus cannot possibly be supposed to live. This I think proves, in the strongest Terms possible, that these Animals were of a particular Kind, and not bred in a natural Way. Nor will there be any Doubt remaining, (even with the least knowing in these Matters) when those Parts which are subservient to the Circulation of the Blood and Nourishment, between an adult Creature, and its Fœtus, are brought away; which I am fully satisfied must shortly happen, or if retained, be the Cause of this Woman's Death.

Page 21. All these Facts were verified before his Majesty, on *Saturday, Nov.* 26, by the anatomical Demonstration of the first, the third, fifth, and ninth of these Animals; which were compared with the Parts of two natural Rabbets, the one of the Age of four Months, and the other of five Days. Dr. *Steigerthal* and Dr. *Tessier* being present.

I shall with all convenient Speed publish the Anatomy of these præternatural Rabbets, with their Figures, taken from the Life, and compared with the Parts of Rabbets of the same Growth, that the Differences there mentioned may be fully understood.

In the mean while, I shall relate what appeared in the Dissection of two Rabbets, which I performed in the Presence of Mr. *Molyneux*, the very Day that we returned from *Guilford*. The one was of four Months Growth, and much of the Size of that which had been taken from the Woman; the other was 15 Days old. Page 22. The Lungs of the larger were, as nearly as I can judge, 20 Times bigger in Capacity than those of the præternatural ones; and the Lungs of the smaller were at least eight Times the Bigness of the before-mentioned; both these were exceedingly different in Colour and Consistence from those of the præternatural Rabbet.

The *Foramen Ovale* of the smaller Rabbet was more than two Thirds open, and that in the larger was so far closed as but just to admit a very small Probe.

As to the Stomach and Intestines, the Difference was so notoriously great from those we had examined, that even in the Sucking Rabbet the Stomach and *Cæcum* were at least three Times larger than those Parts in the præternatural ones.

Page 23. The Account she gave of herself was, That on the Twenty-third of *April* last, as she was weeding in a Field, she saw a Rabbet spring up near her; after which she ran,

with another Woman that was at Work just by her. This set her a longing for Rabbets, being then, as she thought five Weeks gone with Child. Page 24. The other Woman perceiving she was uneasy, charged her with longing for the Rabbet they could not catch; but she denied it. Soon after another Rabbet sprung up near the same Place, which she endeavoured likewise to catch. The same Night she dreamed that she was in a Field with those two Rabbets in her Lap, and awaked with a Sick Fit; which lasted till Morning. From that Time, for above three Months, she had a constant and strong Desire to eat Rabbets; but being very poor and indigent could not procure any.

Page 26. The Account Mr. *Howard* gave, was in every material Circumstance, the same with the Woman's Relation.

Page 27. Mr. *Howard* further related, that when she was delivered of one Rabbet, another was immediately felt in her Belly, struggling with such Violence, that the motion thereof could be sensibly felt, and seen; that this Motion had sometimes been so strong, as to move the Bed Cloaths, that it has lasted for 20 and above 30 Hours together. This particular Fact was unanimously agreed, and attested by most of the People ar *Guilford*, who have had the Curiosity to go to see her; and was confirmed to Mr. *Molyneux* and myself, by above 10 different Persons, who all seemed to be indifferent in this Matter.

Page 31. Mr. *Ahlers* (the King's Surgeon, for his *German* Houshold) having been at *Guilford*, by his Majesty's Order, (as Mr. *Howard* told us) to inquire into the Truth of this Fact, was fully convinced of it, as he himself declared.

Page 33. *John Howard* of *Guilford*, in the County of *Surry*, maketh Oath, That on *Sunday*, the 20th Day of this Instant, Month of *November*, — Mr. *Ahlers* (Surgeon to his Majesty's *German* Household) brought away the Loins and inferior Parts of a Rabbet, of about three Months Growth.

Page 34. That after this Mr. *Ahlers* told this Deponent, and all the Persons present, that he was fully satisfied and convinced of the Truth, and that he could have no Doubts after such Proof That at the same Time he gave the Woman a Guinea; expressing great Satisfaction, and promising that he would procure her a Pension from his Majesty — *Nov.* 25, 1726.

Page 36. *Mary Toft* and her Nurse make Oath, that Mr. *Ahlers* declared, it was wonderful People would not believe a Fact so true, as this appeared to him; and *Mary Toft* saith, that Mr. *Ahlers* examined her Breasts, and found Milk in one of them the same Day.

Page

Page 37. *Elizabeth Helmes* of *Guilford*, in the County of *Surry*, Widow, maketh Oath, that ſhe aſked Mr. *Ahlers* whether he believed this Account, and that his Anſwer was, that he fully did believe it. To which ſhe replied, then I hope Sir you will convince a great many Unbelievers when you return to *London*, as ſome Gentlemen have already done, to which he ſaid he ſhould; as ſhe apprehended.

Page 38. The like was ſworn by *Olive Sands*, the ſame Day.

Page 39. *Thomas Howard*, of *Guilford*, in the County of *Surry*, Surgeon, maketh Oath.—Mr. *Ahlers* ſhewed him the Loins and inferior Parts of a Rabbet; which he told him HE EXTRACTED HIMSELF OUT OF THE UTERUS.

Page 40. That he told him, HE WAS FULLY CONVINCED AND SATISFIED, THAT IT CAME OUT OF THE UTERUS. That he aſked him, if it was poſſible it could be forced or thruſt into the Uterus, he ſaid No, *Nov.* 27.

Mr. *Ahlers Preface to his Obſervations*—I do not deny but that at *Guilford* I behaved myſelf all along like one who was perfectly ſatisfied in that Matter.

Mr. MOLYNEUX's *Atteſtation.*

I HAVE carefully [ſays he] read the above Narrative; whether the Animals mentioned therein were præternaturally produced in this Woman [*Mary Toft*] or that a Fraud is practicable in this Caſe, I do not take upon me to ſay; Gentlemen who are ſufficient Judges will determine that Matter upon proper Evidence. I can only certify that I did draw up a Relation as is above-mentioned, which, in the moſt material Circumſtances of the Fact, agrees with the Narrative; and I can further affirm, that I did not perceive the leaſt Circumſtance of Fraud in the Conduct of this Affair, while I was at *Guilford*, *Nov.* 29. 1726.

Predictions. *Completions.*

N. B. Neither did Mr. *Ahlers*, the King's Surgeon, nor Sir *Richard Manningham*, oppoſe Mr. *Howard*'s, and Mr. *St. Andre*'s Evidence,

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till the Thing was impudently laughed out of Countenance, not in *Surry* where the Scene lay, but at *London*, 30 Miles off, and till thoſe that acted in this Matter, or believed their Accounts, were unjuſtly made Sport of by the Scepticks of the Town. Nor did the Woman ever confeſs a Fraud, till ſhe was herſelf threatened with a painful Operation, and with Impriſonment; which Fraud was impoſſible, becauſe, upon Diſſection, it was moſt evident, that many, at leaſt, of thoſe creatures that were taken from her, were not true or natural Rabbets, but of præturnatural Production; which it was impoſſible for her to procure, had ſhe been never ſo much diſpoſed for it. Nor did the

Sur-

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Surgeons or Man-midwives pretend to any Grounds of Suſpicion till they found they were like to ſuffer greatly in their own Reputation and Practice, if they had ſupported that Story any longer; which they were not willing to do, as any one may ſee in all their Retractations; of which ſort of Confeſſions, like thoſe made upon Torture, I have no Opinion at all. Nor does the ridiculous and abuſive Pictures ſet before Sir *Richard Manningham*'s *Diary*, in the Copy that I uſe: Nor a diſtinct Pamphlet called *The Anatomiſt Diſſected*, being, as is ſaid, written by *Lemuel Gulliver*, a pretended Surgeon and Anatomiſt to the King of *Lilliput* and *Blefuſcu*, and Fellow of the Academy of Sciences in *Balnibarbi*,

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[otherwiſe Dean *Swift*,] nor the other Pamphlet called *Sooterkin Diſſected*, both written in the Way of the groſſeſt Banter and Ridicule, which are contained in my Copy alſo, move me to alter my Opinion at all as to the Truth of thoſe *monſtrous Productions*, which I fear not to affirm, I ſurely believe to have been undeniably Real, and no other indeed than one direct Completion of the eminent Signal before us, that towards the End of the World *Menſtruous Women ſhould bring forth Monſters*. And I well remember, that I then ſhewed Mr. *Molyneux* this Prophecy of *Eſdras*, which foretold ſuch Events about theſe Times. Nay upon his farther Inquiry and Concern about the terrible

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rible Judgments that the ſame *Eſdras* denounced in the ſame Prophecy, I comforted him with the joyful Prediction, in the ſame Author, that good Men would be providentially preſerved from them. 4 *Eſd.* ix. 7, 8. The Way of bantering Matters of Fact, that are diſagreeable to Scepticks and Unbelievers, as whatſoever looks Supernatural or Miraculous always are, ſeem, after the Lord *Shaftſbury* and Mr. *Collins*, to have almoſt begun here amongſt us with the Banter of this wonderful and ſupernatural Production in *Mary Toft*; though it be now become a ſtanding Argument, ſince the Writings of Dr. *Middleton*, againſt all ſuch Facts as imply a Providence, and the Interpoſition of good Angels, or wicked *De-*

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mons in the Affairs of this World; which yet has been the conſtant Opinion, or rather Experience and Atteſtation of all Mankind, excepting the *Sadducees*, and *Epicureans*, in all the paſt Ages of the World, till the preſent Age. And truly if theſe merry Infidels could as well banter off *Eclipſes*, and *Comets*, and *Northern Lights*, and *Balls of Fire*, and *Earthqüakes*, and their Effects, with the like Facility as they now pretend to do ancient Hiſtories, both Sacred and Profane, they would ſoon get clear of all Arguments for Divine Providence, and Divine Revelation, and would openly and univerſally throw off all the Obligations of Religion. As for myſelf, I have very

long

Predictions. *Completions.*

long and very ſucceſsfully accuſtomed myſelf to be guided wholly by another Rule; by the real Evidence of Facts and Teſtimonies belonging to the ſeveral Ages, whereto ſuch Facts do belong, and not otherwiſe, as do all wiſe and upright Judges in their Courts of Juſtice, without any Regard to the vain Amuſement of our preſent merry or profane Scribblers. See *Suppl. to the Literal Accompliſhment of Prophecies*, P. 5, 6. Accordingly, when I heard this Rabbet Woman, and her ſuppoſed Accomplices, were to be indicted of a Cheat, and were to be openly tried for the ſame, I waited for the Iſſue of ſuch a Trial, in order to my more compleat Satisfaction. But finding no

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no ſuch Thing was done, I eaſily concluded no ſuch Thing could be done. So I have all along gone by my original Evidence, and have ever ſince believed the Fact to have been true, and an eminent Completion of the Prophecy before us.

(62.) 'Tis here foretold, that *Salt Waters ſhall be found in the Sweet*; or that *Sweet Waters ſhall be changed into Salt*. Ezek. xlvii. 9, 10, 11. Perhaps this refers to the *Salt* or *dead Sea*, and to the Introduction of the freſh or Sweet Waters of the River of Life, after the *Jews* Temple is rebuilt, to render it not too Salt for the Fiſh which are to live therein; excepting thoſe *miry Places*, and *Marſhes* thereof which

(62.) This Prediction, in this Senſe, has not been fulfilled hitherto; nor is the Time for its fulfilling quite come.

(63.)

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which are to *be given to Salt*, as Memorials, perhaps, of the like Saltneſs in old Time of the whole Sea, as it is at this Day.

(63.) 'Tis here foretold, that all Friends ſhall fight againſt and deſtroy one another like Enemies.

(64.) 'Tis here foretold, that *Wiſdom* and the *Way of Truth ſhall be hidden*, and *withdraw itſelf*

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(63.) This may well refer to our late bloody Wars, where Papiſts fought againſt Papiſts, and Proteſtants againſt Proteſtants, and where *Perſian Mahometans* fought againſt *Turkiſh Mahometans*, ſo that this Prediction has been already too ſadly fulfilled; but may perhaps be more remarkable fulfilled hereafter, which may be alſo true of many other of theſe Predictions, whoſe Completions I now Note.

(64.) This is much the ſame with the Prediction v. 1. N°. 44. *prius*, and has been too no-

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itself into its Secret Chambers.

(65) 'Tis here foretold, that *Vileness* or *Incontinency shall be increased upon the Earth.*

(66.) 'Tis here foretold, that at this Time Men shall *Labour* and *Hope, but obtain nothing.*

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notoriously fulfilled for many Years already.

(65.) This is much the same with that v. 2. N° 46. and has been too notoriously fulfilled for many Years already; and is not yet, in any considerable Degree, amended amongst us.

(66.) Besides other Instances of this, which I do not now reckon up, this Prediction has been eminently fulfill'd in these last Wars; where after all the immense Blood and Treasure, which we with our Allies and the *French* had caused to be shed and expended for many Years on both Sides, we both gave up our Conquests, and all was restored as before the War; to the great surprize of all the World.

It has also been remarkably fulfilled in the Affairs

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(67.) 'Tis here foretold, that the *Books ſhall be opened before the Firmament*, particularly the *Book of Life*.

(68.) 'Tis here foretold, That *little Infants, or Children of a Year old ſhould ſpeak*; that *Women ſhould conceive and bring forth in haſte*; and that ſuch *Children of three or four Months ſhall be raiſed up, and ſhall live, and run about.*

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Affairs of *Corſica*; in the many Acts of Parliament, Meetings of Commiſſioners, and very great and troubleſome Management about the horned Cattle for ſeveral Years, and all this without any Succeſs in preventing or curing that Murrain.

(67.) The Time for the fulfilling this Prophecy is not yet fully come.

(68.) If the Reader peruſe the *Philoſophical Tranſactions*, No. 475, already cited, where a particular Account is given of the ſtrange or haſty Ripeneſs of the Boy of *Willingham*, and by Conſequence, probably of the ſame ſtrange Haſte in his Mother's Conception, and Labour of him; and he will find this Prediction not wholly unfulfilled at preſent: I have

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(69.) 'Tis here foretold, that the *great Trumpet* is to be ſounded, and every where heard, before the *Jews* are actually reſtored.

(70.) 'Tis here foretold, that *Friends ſhall fight one againſt another like Enemies.*

(71.) It is here foretold, that ſuch uncommon Things

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have alſo been informed of one or two Children that have lately been nearly in the ſame Circumſtances here foretold; but have not preſerved the diſtinct Accounts of them.

(69.) The Time for this moſt ſolemn of all the Signals, is not yet fully come; but when it is come, there will not, I ſuppoſe, be any Doubt, but it is immediately to precede, or accompany this *ſecond Coming of Chriſt*, for the Reſtoration of the *Jews*, and the firſt Reſurrection.

(70.) This is much the ſame with the former Prediction of the ſame, *Eſdras* v. 5. No. 63. *prius*, and needs not to have its Accompliſhment repeated here.

(71.) This has been already conſidered fully at

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Things as our late *Earthquakes* ſhall *aſtoniſh* the Inhabitants of the Earth.

(72.) It is here foretold, that the *Springs of the Fountains ſhall ſtand ſtill, and not run* for three Hours; and this in both our Books of *Eſdras.*

(73.) It is here foretold, that there ſhould be *Uproars of People*, with *Changes*, and *Tumults*, and *Seditions of the Nations.*

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at No. 6. and needs not to be here repeated.

(72.) The Accounts of three ſuch Rivers in the South of *Scotland*, having their *Streams* lately ſtopped, and not running, the firſt for nine, the ſecond for ſix, and the third for ſix Hours, has been formerly ſet down at large, Pag. 454, 455, *priùs.* But whether the *Fountains* themſelves had not this Interruption for three Hours only, as in this Prediction, I do not know. But that Circumſtance certainly is highly worth the Enquiry of the Curious in that Country, while the Stoppage itſelf is freſh in every-body's Memory.

(73.) None of thoſe who carefully attend to the State of the World for theſe twenty or thirty Years paſt, and even

to

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(74.) 'Tis here foretold, that the Heads and Governors of the People should about this time *tyrannize* over them.

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to its preſent State, can doubt but this Prediction has been already abundantly fulfilled.

(74.) Nor can any ſuch intelligent Perſons doubt, but this Prediction has been long, and ſtill is abundantly fulfilled; which *Tyranny* we have ſeen already, this Coming of the Meſſiah to reſtore the *Jews*, and ſet up his Kingdom of Righteouſneſs is intended to remedy, for the great Comfort and Eaſe of the Afflicted and Perſecuted, who have long groaned for Deliverance. *Apoc.* vi. 10. *How long, O Lord, holy and true, doſt thou not judge and revenge our Blood on them that dwell on the Earth?* ſay the Souls under the Altar, after the *fifth Seal*; which Lamentation, in a leſſer Degree, may well fill the Mouths

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(75.) 'Tis here foretold, that the Princes ſhould want wiſe *Directors*.

(76.) 'Tis here foretold, that Providence will preſerve the truly good Men from many of thoſe Calamities, which are now approaching, or at leaſt from Deſtruction by them; and that they ſhall live to ſee and rejoice with the good *Jews* upon their Reſtoration to their own Land.

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Mouths of the Oppreſſed in theſe Times alſo.

(75.) Nor will thoſe that conſider the Folly, as well as Wickedneſs in the late Adminiſtrations of Princes, which is generally owing to their principal Miniſter or Miniſters, doubt, but this Prediction has been abundantly fulfilled already alſo.

(76.) This is ſtill future; though I muſt confeſs, I have myſelf often put up that Petition, which relates to God's People, *Pſal.* cvi. 4, 5, in the Courſe of the publick reading of that Pſalm: *Remember me, O Lord, with the Favour that thou beareſt unto thy People; O viſit me with thy Salvation, that I may ſee the Felicity of thy Choſen; that I may rejoice in the Gladneſs of thy Nation, and may give Thanks with*

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	thine Inheritance. And may God Almighty, if it be his gracious Will, grant that my Petition. *Amen.*
(77.) 'Tis foretold, that the Prophet *Elijah*, the *Tiſhbite*, ſhall return, for the Reſtoration of the Tribes of *Iſrael.*	(77.) This is not yet fulfilled; but is one of the next Things, after the Deſtruction of the *Turks* in *Judea*, which I think is ſoon to be expected.
(78.) It was foretold, that the *Jews* were to *fall by the Edge of the Sword.*	(78.) This has been notoriouſly fulfilled in the Days of *Titus Veſpaſian* and *Adrian:* Where, in the former Caſe, the Slain were 1100,000, and in the latter, at leaſt 580,000.
(79.) It was foretold, that the *Jews* were to be *led away Captives into all Nations.*	(79.) The Captives in the former Caſe were 97,000, and in the latter plainly innumerable.
(80.) It was foretold, that *Jeruſalem* ſhould be trodden down of the Gentiles.	(80.) All know, that both *Jeruſalem* and *Judea* have, ſince the Days of *Adrian*, been in the Hands of the *Gentiles.*
(81.) It was foretold, that this Conculcation ſhould	(81.) Theſe *Times of the Gentiles*, as parallel to

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ſhould laſt *till the Times of the Gentiles were fulfilled: Immediately after* which, in the Words of St. *Matthew*, the long *Tribulation of thoſe Days* being fulfilled, the following Signs were to be expected:

(82.) It is foretold, that there ſhall be *Signs in the Sun*; which is to *be darkened*.

(83.) It is foretold, that there ſhall be *Signs in the Moon*; which is *not to give her Light*.

(84.) It is foretold, that there ſhall be *Signs in the Stars*, which are to *fall from Heaven*. Theſe naturally denote Comets, which are now known to be proper *Stars* that *fall from* immenſe Diſtances in the *Heavens*, as did that in 1680-1, in a very par-

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to thoſe, *Apoc.* xi. 2. were fulfilled at 1715 and 1736. [See *Eſſay on the Revelation*, Sec. Edit. Pag. 232, 233.]So the following Signs were then to begin.

(82.) Of theſe extraordinary Eclipſes of the Sun. See my Accounts of thoſe total ones 1715 and 1724, and of thoſe drawn upon a Map of *Europe*, 1733, and my *Aſtronomical Year*, *per tot*.

(83.) Of theſe extraordinary Eclipſes of the Moon, ſee my *Aſtronomical Year* alſo.

(84.) Six Comets appeared in four Years at the Reformation by *Luther*, 1530, 1531, 1532, and 1533, as in my *Aſtronomical Year*, Page 25. And in the laſt eleven Years ſeven Comets have appeared, *viz.* 1737, 1739, 1743, 1744, 1746,

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particular Manner, which the Aſtronomers do very well know.

(85.) It is foretold, that the *Powers of Heaven ſhall be ſhaken.*

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1746, 1747, 1748; beſides that foretold by Dr. *Halley*, to return either at the End of 1757, or the Beginning of 1758. (See No. 7. *priùs.)* To ſay nothing of any others, that may, not improbably, return by 1766.

(85.) The late *Northern Lights*, from *March* 1715-16, have been evidently remarkable *Concuſſions in the Air.* And the Paſſage of the wonderful *Ball of Fire*, which threw itſelf two hundred and fifty Miles in an half Quarter of a Minute, 1718-19, was one of the greateſt Concuſſions of the *viſible Powers*, and perhaps of the *inviſible Powers* of Heaven alſo, that was ever heard of ſince the Creation. (See my two ſmall Tracts on thoſe *Meteors* and *Balls of Fire* throughout.)

(86.)

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(86.) It is foretold, that upon the Earth ſhall be *Diſtreſs of Nations with Perplexity*; Men's Hearts failing them *for Fear*, of what is coming upon the World.

(87.) It is foretold, that in theſe laſt Days, *many ſhall run to and fro*, and *Knowledge* or *Learning ſhall be increaſed.*

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(86.) This Fear is now coming upon the World, and begun upon Occaſion of the late *Meteors*, and Storms, and eſpecially the *Earthquakes*, and will naturally increaſe upon the Progreſs of thoſe, and other the Signs of impending Judgments, many of thoſe Signs being themſelves Judgments alſo.

(87.) This has long been fulfilled, and is ſtill evidently fulfilling, as to Improvement of Learning in general, ever ſince the *Greeks* retired from *Conſtantinople*, when it was taken by the *Turks*, *A.D.* 1453, and ever ſince Printing was invented, which was about the ſame Time, eſpecially within this laſt Century: Nay indeed, ſince the Lord *Verulam* put Men into the right Way of Enquiry, and ſince the Inſtitution of ſuch Societies,

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ties, and Courſes of Experiments, as directly promote true and real Knowledge or Learning. And if, from the Coherence, we reſtrain this *Increaſe of Learning*, to that concerned with ſuch myſtical Prophecies, as *Daniel* and the *Revelation*, it has been evidently fulfilled ever ſince the Days of Mr. *Joſeph Mede*, the firſt truly great and judicious Expoſitor of Prophecies among us.

(88.) It is foretold, that the Sea and the Waves will *roar* with terrible Storms and Tempeſts.

(88.) Theſe terrible *Storms* and *Tempeſts* may be dated from that prodigious one in the South of *England*, and the adjoining Seas, *Nov.* 27, 1703, which I well remember, and may be carried on by that of Admiral *Balchen*, 1748; by that of the *Eaſt-Indies*, *April* 13 and 14, 1749; by that in *North Carolina* in the *Weſt-Indies*, *October* 7 and 8, 1749; by thoſe near *Cape-Breton*,

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	ton, and near *Annapolis* in the ſame Year; and ſeveral others at *Briſtol*, and elſewhere; of which our News-Papers ſtill frequently make mention.
(89.) It is foretold that, in conſequence of ſo many terrible Judgments already begun, or ſoon approaching, *Men's Hearts ſhould fail them for Fear, and for looking after thoſe Things that are coming on the Earth.*	(89.) This is much the ſame with No. 53, to which I refer the Reader.
(90.) It is foretold, that there ſhall *appear the Sign of the Son of Man*, like that to *Conſtantine the Great.*	(90.) The Time for this eminent Signal is not yet fully come.
(91.) It is foretold, that the *Son of Man* ſhall himſelf, at laſt, *come in the Clouds of Heaven with great Power and Glory.*	(91.) This grand Signal, or Upſhot of all the reſt, is not yet come: But it is not, I believe, very many Years future.
(92.) It is foretold, that there ſhall be a very terrible, but to good Men	(92.) This *great Earthquake*, on Account of *London*'s enormous Wick-

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Men a very joyful *great Earthquake*, when a *tenth Part* of an eminent City will be deſtroyed.

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Wickedneſs; and the two divine Warnings by theſe leſſer Earthquakes, almoſt confined to that City (for I always take *London*, *Weſtminſter*, and *Southwark* for one large City) I take to belong to no other City than *London:* Nor have I had the leaſt Notion of any other City here meant, unleſs it were *Rome*, or *Conſtantinople*, or *Paris*, or *Turin:* But ſince the two of thoſe other three, which have by far the greateſt Probability, are *Rome* and *Conſtantinople*; and the Time of *Rome*'s Downfall, is by other Prophecies not before 1866 (ſee Pag. 607, 608, before, and *Eſſay on the Revelation*, Pag. 321, 322.) Since this City has not here that diſtinguiſhing Character of *Great* added to it, as elſewhere; and this no leſs

Predictions. *Completions.*

leſs than fifteen ſeveral Times in this Book, *Apoc.* xi. 8. xiv. 8. xvi. 19. *bis*, xvii. 1. 5. 18, 19, 21. xix. 2. I ſay, xviii. 2. 13. *bis*, 16. 18. ſince theſe Things are ſo, and ſince the *Turks* are not to periſh at *Conſtantinople*, but in *Judea*, as we have ſeen, N°. 31. *priùs*. The two foregoing Characters of enormous Wickedneſs, and of the two Earthquakes peculiar to *London* and its Neighbourhood, fully ſatisfy me, that no other City is here meant than *London*; and that accordingly there will ſoon be there a *great Earthquake*, and *a tenth Part of* London *will fall*; and that *in this Earthquake ſhall be ſlain ſeven thouſand Names of Men*, or *Men of Name and Note*, and that the reſt of its Inhabitants, or that nine Parts which

Predictions.

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which are ſpared, will be ſo happily affrighted at ſo terrible a Judgment, as to *give Glory to the God of Heaven.* But of this Matter ſee the important *Addenda* to the laſt Sheet of the ſecond Edition of my *Eſſay on the Revelation* more largely, Page 330, 331, 332.

(93.) It is foretold in the *Sibylline* Oracles, that the *Beams of the Moon ſhall ſhine with bloody Drops.* Whether there be any Alluſion here to that *Blood* which is mentioned in *Barnabas*, as ſet down, No. 51. *priùs*, or to the *Moon's being turned into Blood*, in *Joel*, already mentioned alſo, No. 14. does not appear. It ſeems moſt likely to me to be a *new Signal*, or one not yet mentioned; and perhaps is not to be under-

(93.) This Signal ſeems not hitherto to have been fulfilled, but cannot, I think, be long future.

(94.)

Predictions.	*Completions.*
	ſtood till its Completion.
(94.) It is foretold there, that Repreſentations of *Swords* ſhoud be *ſeen in the Night towards Sun-ſetting, or Sun-riſing, in the ſtarry Heavens.*	(94.) This Signal ſeems not hitherto to have been fulfilled, but cannot be long future.
(95, 96.) It is foretold there, that the *Sight of the Sun*, and perhaps *of the Moon, ſhall fail in the Midſt of their Courſe in the Heavens.*	(95, 96.) If theſe Signals belong only to great and total Eclipſes of the Sun and Moon, they may have been already fulfilled, as we have noted ſeveral ſuch Eclipſes.
(97.) It is there foretold, that the *Rocks ſhall give a Sign.*	(97.) We have had one remarkable *Sign*, or *Voice of a Rock* taken notice of already, No. 52. Whether this Sign be different from that, or whether the Plural Number *Rocks* do not imply other, or more Rocks than one, may well be queſtioned: So I can determine nothing farther about its Completion.

(98.)

Predictions.

(98.) It is there foretold, that the *End of Wars* ſhould be ſignified by eminent Northern Lights before-hand.

(99.) 'Tis there foretold, that Navigation, with the Direction by the Mariner's Compaſs, *&c.* ſhould be greatly improved, and Men enabled much better than before to guide themſelves in their Voyages and Journies by Sea and Land.

Completions.

(98.) I incline to think, that the late providential End put to our late fatal Wars here, were partial Completions of this Prediction; and that the more compleat Completion is not far off. Several of ſuch eminent Northern Lights we have had for theſe thirty-five Years, very well agreeing to the Prediction before us.

(99.) This Prediction has been, in Part, already fulfilled, and is now fulfilling among us, by the Diſcovery of the *Mariner's Compaſs*; of its *Variation*; of the *Variation of that Variation*; of the *Inclinatory*, or *Dipping-Needle*, and its *Variation*, according to its Diſtance from the Magnetick Poles and Equator, by the uncommon Attempts lately made, and ſtill continued

Predictions. *Completions.*

nued for the Discovery of the geographick Longitude of Places at Land, and of the Longitude and Latitude both at Land and Sea. Particularly by my own present Attempt for the Discovery of the Longitude at Sea, from the Eclipses of *Jupiter*'s Planets, both by my Refracting and Reflecting Telescopes; and by Mr. *Harrison*'s Attempt for discovering the same by his curious Clock; all which will, I hope, soon succeed, for the common Benefit of Mankind.

LECTURE III. *March* 10.

Of the horrid Wickedneſs of the preſent Age, highly deſerving ſuch terrible Judgments.

I. AS to the *Jews*, they *generally* follow all along their *Talmud*, full of abſurd and groundleſs Traditions, and injudicious Notions; and this when they evidently contradict the Laws of God by *Moſes*, which yet they all own to be divine. This our Saviour ſeverely condemn'd them for in his Days, and they are equally guilty of the ſame Crime in theſe latter *Centuries*. I ſay the *Jews generally* follow their *Talmud*, not *univerſally*, the remaining *Samaritans* and *Carraites* keeping cloſe to the Law, without ſuch a vaſt Regard to the *Talmudical* Doctors; but whoſe Numbers are inconſiderable in Compariſon of the others. Hear our Saviour's Words to the Scribes and Phariſees, out of St. *Matthew*'s Goſpel. [See *Sacred Hiſt. of the Old Teſt.* Pag. 107, 108, 109.]

Matt. xv. 1. There came to *Jeſus* Scribes and Phariſees, which were of *Jeruſalem*, ſaying,

2. Why do thy Diſciples tranſgreſs the Tradition of the Elders? For they waſh not their Hands when they eat Bread.

3. But

3. But he anſwered and ſaid unto them, Why do you alſo tranſgreſs the Commandments of God by your Tradition?

4. For God commanded, ſaying, Honour thy Father and Mother; and he that curſeth Father or Mother let him die the Death.

5. But ye ſay, Whoſoever ſhall ſay to his Father or Mother, It is Corban, by whatſoever thou mighteſt be profited by me,

6. And honour not his Father or his Mother, he ſhall be free. Thus have ye made the Commandments of God of none Effect by your Tradition.

7. Ye Hypocrites, well did *Eſaias* propheſy of you, ſaying,

8. This People draweth nigh unto me with their Mouth, and honoureth me by their Lips, but their Heart is far from me.

9. But in vain do they worſhip me, teaching the Commandments of Men.

N. B. This is a terrible Denunciation to us alſo; while not the *Jews* only, but thoſe that call themſelves *Chriſtians*, but in Reality are *Papiſts* or *Proteſtants*, *Lutherans* or *Calviniſts*, Members of the Church of *England*, or of the Church of *Scotland*, &c. who generally agree in following human Traditions, or human Laws, inſtead of the Laws of God, and the Chriſtian Conſtitutions and Canons. Even our beſt Judges, both in Law and Equity, Eccleſiaſtical and Temporal, having long laid aſide the Laws of God by *Moſes*; which, in my *Horeb's Covenant Revived*, I have fully proved oblige

Chriſtians

Chriſtians, as well as *Jews*, excepting the Ceremonial; and that all, both *Chriſt* himſelf, his Apoſtles, and old Chriſtians, till Anti-Chriſtianiſm and Popery came in, acknowledged the Obligation of thoſe Laws. Nor could I ever find that God Almighty, or our Bleſſed Saviour, gave any Power to Chriſtians to make ſuch Laws for themſelves; but abſolutely required of all that owned the one to be their Creator, and the other their Redeemer, to ſubmit themſelves to thoſe divine Laws, even tho' it were in the directed Oppoſition to all the Contradictions of Civil or Canon Laws, or Acts of Parliament. So that they are not the *Jews* only, but thoſe called *Chriſtians* alſo have incurred the juſt Anger of God on this Account. I hinted at this fundamental Error in the former Part of this Work, Pag. 625, 626, when I ſaid, 'I had no Buſineſs in 'the Lord Chancellor's Court; but added withall, 'That if the Lord Chancellor would determine 'Cauſes by the Laws of God, and not by the 'Laws of Men, I would come and hear him.' Whether God Almighty will any longer bear this publick Rejection of his divine Authority, which is the very Eſſence of Anti-Chriſtianiſm, and Foundation of the higheſt Impiety both in *Jews* and *Chriſtians*, the Rabbins of the one, and the Kings and Judges of the other, ought well to conſider; leſt the Judgments of God, the avenging Judgments of God, ſoon overtake them; at whoſe Tribunal the Offenders muſt needs appear to be utterly inexcuſable. *He that hath Ears to hear let him hear.*

II. As

II. As to the *Roman Catholicks*, their greateſt Crimes (beſides the laſt, common to *Jews*, Papiſts, and Proteſtants, in general) ſeem to be.

Groſs *Infidelity*;
Groſs *Idolatry*;
Cruel *Perſecution*.

As to the groſs *Infidelity* in *Italy*, it has been long taken Notice of, that the weak Part of the People there are guided by the Pope and his Cardinals, and are in a deplorable Slavery to the groſſeſt Superſtition; but that the more ſagacious and intelligent, comply indeed with the Superſtition of their Country, but are in reality the groſſeſt Infidels. Nay, it has been obſerved, that in Order to bring Proteſtants over to their Religion, they have aimed firſt to make them Scepticks or Infidels: A very melancholy Inſtance of which I remember many Years ago. As to the *French* Papiſts, who have much more Learning than the *Italians*, yet was I informed by a very intelligent Friend of mine, who was there many Years ago, that he was aſſured, the Belief of Chriſtianity could not then hold out at *Paris ten Years* longer. As to the preſent Belief of Religion among the *Virtuoſi* there, if we take it from that which the celebrated Monſieur *De Fontenelle*, and the Author of *Conſiderations on Hiſtory* ſeem to have, we ſhall find *Scepticiſm* or *Infidelity* are come near to Perfection in that Kingdom alſo; as the Reader may find in their own Words, quoted before in my Obſervation on Dr. *Middleton*, Page 39, 40.

As to the groſs *Idolatry*, and ſome other Crimes of the Church of *Rome*, I ſhall give it in the Words of the Prophecy of *St. John*, at the End of the firſt *ſix Trumpets*, or Judgments ſent to awaken, and convert the Popiſh World; which aſſures us, *Apoc.* ix. 20, 21. that *The reſt of Men who were not killed by theſe Plagues, yet repented not of the Works of their Hands, that they ſhould not worſhip Dæmons, and Idols of Gold, and Silver, and Braſs, and Stone, and Wood; which neither can ſee, nor hear, nor walk. Neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts.* See *Eſſay on the Revelation*, 2d Edition, Page 219.

As to the cruel *Perſecutions* which the Papiſts have brought on good Men, they have been ſo many, and ſo barbarous, as is almoſt incredible: The *Pariſian* Maſſacre; the *Iriſh* Maſſacre; the Cruelties exerciſed on the poor *Waldenſes*, and *Albigenſes*, with thoſe in our Queen *Mary*'s Reign; and thoſe the Inquiſition has all along exerciſed, and ſtill exerciſes upon both *Jews* and Proteſtants, whenever they have them in their Power, are Evidences of this *barbarous Cruelty*, truly undeniable. So that after this moſt inhuman of Crimes, it is hardly neceſſary to enumerate any other upon this Occaſion.

III. As to the Proteſtants, eſpecially in *England*, their greateſt Crimes ſeem to be theſe following:

Following

Following Human inſtead of Divine Laws.

Refuſal of Examination and Amendment theſe laſt 40 Years.

Refuſal to tolerate Primitive Chriſtianity, the ſame 40 Years.

Curſing the *Euſebians*, or Primitive Chriſtians, 13 Times a Year, by publick Authority, in the *Athanaſian* Creed.

Tolerating and Encouraging Maſquerades, Ridotto's, Balls, and Plays; with Mr. *Henley*'s vile abuſing of the Primitive Liturgy, and all that is ſacred, every Lord's-Day Evening, for 23, or 24 Years together.

Encouraging, by Act of Parliament, the Poor to Drunkenneſs and murdering themſelves, in the Uſe of Gin, and other Spirituous Liquors.

Groſs Infidelity:

The open Breach of God's *Everlaſting Covenant*, the Ten Commandments.

Of all which in their Orders:

(1.) Proteſtants, as well as Papiſts, follow Human inſtead of Divine Laws. This has appeared already under the former Article, but deſerves to be here particularly remembred, becauſe the very Nature of the Proteſtant Religion ſuppoſes its Profeſſors ſenſible of ſuch groſs Errors in Popery, as required an intire Reformation from them; which ought to have obliged them to leave not only thoſe Laws made by Popes, or Popiſh Councils, but to change them for Divine Laws. Otherwiſe we only

change one Scheme of evil Rules of Government for another; without returning, as we ought to do, to our Primitive Chriſtianity; which owned no Laws, but the Laws of God, by his *Meſſiah*. And I greatly fear that God Almighty, our Great Creator and Legiſlator, will never be at Peace with thoſe that own him in thoſe Capacities by Words, till they own him by Facts and Actions alſo, and in earneſt ſubmit to his Authority, by governing themſelves according to the Divine Laws in the *Old Teſtament*, excepting the Ceremonial; and according to the Laws of *Jeſus Chriſt* in the Apoſtolical Conſtitutions and Canons, and the other Books of the *New Teſtament*; none of which any of our preſent Courts of Juſtice ſeem to have any Regard to. For Example, the Laws of God do not allow us to put any one to *Death* for *Stealing*: [See Mr. *Overal*, Page 415—420 *priùs*. Yet do we venture upon it by the Laws of the Land.] The Laws of God make *Death* the certain Puniſhment of Adultery: [*Levit.* xxi. 9. *Deut.* xxii. 21, 22.] But we excuſe it, and only lay a Fine upon the Offender. How ſuch great and good Men as the Lord Chief Juſtice *Hale* could go on all their Lives in ſuch a Contradiction to Divine Laws, 'tis hard to imagine.

(2.) Proteſtants have refuſed to examine the Apoſtolical Conſtitutions, with the other moſt Primitive Books of Chriſtianity, in order to the Amendment of their preſent Errors and Enormities, and this for the laſt 40 Years together. This I can myſelf fully teſtify, from the Refuſal of the Church of *England* to examine all thoſe Original Records which

which I have ſo long laid before them. Nay ſo reſolute were the Heads of the Univerſity of *Cambridge*, and the Convocation againſt ſuch Examination and Amendment, that my bare *Propoſals* for ſuch Examination and Amendment were deemed criminal, and were charged upon me as Inſtances of *Heretical Pravity* by both thoſe Bodies; and made uſe of in order to my Expulſion and Excommunication. Yet hear the inoffenſive and ſerious Manner in which I all along addreſs'd myſelf to this Church, no fewer indeed than ſix ſeveral Times before this; though all to no Manner of Purpoſe:

'O that I might live to ſee, (they are my very 'Words) that happy Day here in *Great Britain*, 'when publick Authority, Eccleſiaſtical and 'Secular, ſhould depute a Committe of learned, 'impartial, and pious Men, with this Commiſſion, 'That they diligently, freely, and honeſtly examine 'her preſent Conſtitution in all its Parts, and 'bring in an unbiaſs'd and unprejudic'd Account 'of her Defects and Aberrations, whether in 'Doctrine, Worſhip, or Diſcipline, of all Sorts, 'from the Primitive Standard, in order to their 'effectual Correction and Reformation. Then 'would our *Sion* be indeed a *Praiſe in the Earth*; 'the Darling and Pattern of all the other Pro-'teſtant Churches in the World; and by ſuch an 'illuſtrious Precedent, would effectually recommend 'the like Reformation to all the other Churches, and 'ſo become the Foundation and Centre of their Unity, 'Love, and Peace; and thereby moſt effectually 'haſten the coming of that glorious *Day of God*,

'2 *Pet.* iii. 12. when, according to our Lord's 'moſt ſure Promiſe, and that of the Father alſo, '*we look for new Heavens and a new Earth*; a 'new and better State of the Church here on Earth; '*wherein Righteouſneſs will dwell*, till it end in 'the glorious *Millennium*, the Kingdom of our 'Lord, advanced to its higheſt Perfection, and 'ſpread over the Face of the whole World, till the 'Conſummation of all Things.'

(3.) Our Proteſtant Church of *England*, together with the other Proteſtant Churches every where, have not only refuſed to examine and amend their preſent evil Conſtitutions, but they have withal conſtantly refuſed even to tolerate primitive Chriſtianity, at leaſt theſe laſt thirty-four Years. This appears by the *humble and ſerious Addreſs* I made to the *Princes and States of Europe* in the Year 1716, if not for the *Admiſſion*, yet at leaſt for the *open Toleration* of the Chriſtian Religion in their Dominions: Wherein I demonſtrated, (1.) That none of them do, properly ſpeaking, *admit*, or *openly tolerate* the Chriſtian Religion in their Dominions at this Day. (2.) I give an Account what are the true Occaſions why it is not *admitted*, or *openly tolerated* by them. (3.) I give ſome Reaſons, why they ought to *admit*, or at leaſt openly *tolerate* this Religion. I alſo (4.) make an earneſt Addreſs to the ſeveral *European* Princes and States, grounded on the Premiſes, for the *Admiſſion*, or at leaſt the open *Toleration* of the ſame Chriſtian Religion in their Dominions. [See before, Page 250—281, 282.] But all was to no Manner of Purpoſe,

and

and without the leaſt publick Notice taken of it, that I know of, by any body till this very Day. However, I am willing to hope, that upon the Score of the late Murrain, Meteors, Earthquakes, Storms, and the Dread of more ſuch Judgments, I may now be better hearkened to.

(4.) The Proteſtants, as well as the Papiſts, curſe the *Euſebians*, or Primitive Chriſtians, in the continued Uſe of the horrible *Athanaſian* Creed. This I mentioned in that remarkable Letter which I wrote to the preſent Archbiſhop of *Canterbury*, *Jan.* 23, 1747-8. [Page 407. *priùs.*] in the Words following: 'If our thirteen Times a Year 'curſing the *Euſebians*, or Primitive Chriſtians, by 'publick Authority, in the *Athanaſian Creed*, were 'once corrected; our Manners in Court and Coun-'try throughly amended; and our Prayers, on 'all ſuch Occaſions, were more ſolemn and ſerious 'than they now are, we might hope that God 'would pity us, and our dumb Creatures, and pro-'cure both them a Releaſe from this Diſtemper, 'and ourſelves a Deliverance from the Effects of 'it, and from thoſe other great and amazing Judg-'ments which I fully and ſuddenly expect, as a 'Conſequence of what is already begun, and this 'upon the moſt authentick Evidence [of Scripture 'Prophecies.']

To this Clauſe the Archbiſhop returned me no Anſwer. But whether the frightful Signs ſince that Time have procured his Injunction to his Chaplains never to uſe that Creed in his Chapel at *Lambeth*,

or elſewhere any longer, I do not yet know. This Creed is uſed but once a Year by the *Lutherans*, as I have been informed, I mean on *Trinity Sunday* only. How often it is uſed in the publick Service of the Church of *Rome* I do not yet know; while in *Scotland*, and among our Diſſenters, it is not uſed at all. Nor indeed, was its Uſe in the Church of *England* ſo horrid, while the Clergy thought they had ſome Pretence to believe the *Athanaſian* Doctrine, eſpecially by thoſe who ſuppoſed it fundamental, and ſo had ſome Excuſe for the Uſe of the main Parts of the *Athanaſian* Creed: (Though the Uſe of the Damnatory Sentences was always inexcuſable.) But ſince that *Athanaſian* Doctrine has been of late found, for certain, to be no better than a monſtrous Popiſh Hereſy, and all the truly Learned have many Years deſerted its Defence, the Belief of that monſtrous Doctrine, and much more the Uſe of that horrible Creed, are become plainly intolerable. I may myſelf, at leaſt, be allowed to write thus freely, ſince I have not only long and throughly confuted that Doctrine itſelf, but becauſe it was that Creed, which, a very few Years ago, forced me away from all Communion with the Church of *England*, as has been largely related before in theſe *Memoirs*, Page 458, 459, 460—492 — 509. And the Uſe of which at this Day I take to be an intire Degradation of all the Clergy that uſe it, and ſuch a Degradation as the moſt ſincere Repentance will only procure their Admiſſion among the Laity ever afterwards. This will be thought by the Clergy very harſh Doctrine, *an hard Saying*, *who*

who can bear it? But ſince it appears to me to be fully warranted, or rather abſolutely required by the Laws of Chriſtianity, already ſet down, Page 506, 507, 508. I know of no Power on Earth that can allow me to diſpenſe with them. However, ſeeing this whole Head chiefly concerns the Clergy of the eſtabliſhed Church, that, if poſſible, they may be at laſt moved to think of the doleful Caſe they are in, and into what a doleful State they have brought our Laity, who depend upon them alſo. Take my own and Biſhop *Burnet*'s moſt ſerious Admonitions to them, produced formerly by me, as follows: And may Almighty God make them at laſt effectual to their through Reformation. *Ye are the Salt of the Earth*, (*Matt.* v. 13.) ſays our Saviour to his Apoſtles, and by them, in effect, to all their Succeſſors in preaching his Goſpel: *But if the Salt have loſt its Savour, wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out*, and *to be trodden under Foot of Men*, [See *Chriſtian Diſcipline*, Page 77, 78.]

If the Reader will pardon a ſhort, but not unſeaſonable Digreſſion, it is clearly my Opinion, that till our Defenders of Chriſtianity do more than they have moſt of them hitherto done, as to affording the World this Conviction that they are really *in Earneſt* themſelves; particularly till our Biſhops leave off procuring *Commendams*, and heaping up Riches and Preferments on themſelves, their Relations, and Favourites; nay, till they correct their *Non-reſidence*; till they leave the Court, the Parliament, and their Politicks, and go down to their Dioceſes,

Dioceſes, and there *labour in the Vineyard*, inſtead of ſtanding the moſt Part of the *Day idle* at the Metropolis; they may write what *Vindications* and *Paſtoral Letters* they pleaſe, the obſerving Unbelievers will not be ſatisfied they are *in Earneſt*, and by Conſequence will be little moved by all their Arguments and Exhortations. —— What Opinion of the Clergy's Preaching is entertained by ſome, we may learn from the known Story of the Conference between Dean *Aldridge* and Mr. *Brotherton* the famous Comedian: For when the Dean declared to Mr. *Brotherton* his Surprize, how Comedians ſhould ſo deeply effect an Audience, while Preachers cannot do it, whoſe Subjects are yet ſo much more ſerious and affecting than the other's Fictions; Mr. *Brotherton*, upon Leave obtained to ſpeak his Mind with the utmoſt Freedom, made Anſwer, *Mr. Dean, we are in Earneſt, and you are not.* To this let me add, by way of Concluſion of this Head, what is already at the End of my Paper of *Chriſtian Diſcipline*, P. 79, 80. and the Concluſion of my *Reflections* on Mr. *Collins*'s Book of *Free-thinking*; as follows:

'I have lamented, ſays Biſhop *Burnet*, during 'my whole Life, that I ſaw ſo little true Zeal 'among our Clergy, (*Hiſt. of his Own Time*, Vol. I. 'Pag. 183.) I ſaw much of it in the Clergy of 'the Church of *Rome*, though it is both ill-directed 'and ill-conducted: I ſaw much Zeal likewiſe 'in the foreign Churches: The Diſſenters have a 'great deal among them; but I muſt own, that

'the

'the main Body of our Clergy has always appeared 'dead and lifeleſs to me, and inſtead of animating 'one another, they ſeem rather to lay one another 'aſleep. Without a viſible Alteration in this, you 'will fall under an univerſal Contempt, and loſe 'both the Credit and the Fruits of your Miniſtry. '——I ſay it with great Regret, I have obſerved 'the Clergy in all Places through which I have 'travelled, *Papiſts*, *Lutherans*, *Calviniſts*, and '*Diſſenters*: But of them all, our Clergy is much 'the moſt remiſs in their Labours in private, and 'the leaſt ſevere in their Lives. —— If the Clergy 'abandon themſelves to Sloth and Idleneſs; if they 'neglect their proper Function, and follow a vain, 'a covetous, or a luxurious Courſe of Life; if 'they, not content with educating their Children 'well, and with ſuch a Competency as may ſet 'them afloat in the World, think of building up 'their own Houſes, and raiſing up great Eſtates, 'they will put the World upon many unacceptable 'Enquiries: Wherefore is this Waſte made? Why 'are theſe Revenues continued to Men who make 'ſuch an ill Uſe of them? And why is an Order 'kept up that does the Church ſo little good, and 'gives it ſo much Scandal?

'I conclude with the Words of the Prophet '*Ezekiel*, as ſet down and applied to the Clergy of 'the Chriſtian Church, in the *Apoſtolical Conſtitu-* '*tions*, Lib. ii. Ch. 18. [*Reflect. on Free Think.* 'Pag. 54.] And I earneſty beſeech God we may all 'take Warning from them, leſt they alſo riſe up 'to our Condemnation hereafter: *Woe unto the*

Shepherds

' *Shepherds of Iſrael*; *for they have fed themſelves*;
' *the Shepherds feed not the Sheep but themſelves: Ye*
' *eat the Milk, and are cloathed with the Wool*; *ye*
' *ſlay the Strong, ye do not feed the Sheep. The Weak*
' *have ye not ſtrengthened*; *neither have ye healed*
' *that which was ſick*; *neither have ye bound up that*
' *which was broken*; *neither have ye brought again*
' *that which was driven away*; *neither have ye*
' *ſought that which was loſt*; *but with Force and*
' *Inſult have ye ruled over them*; *and they were*
' *ſcattered, becauſe there was no Shepherd, and they*
' *became Meat to all the Beaſts of the Foreſt.*'

5. The Proteſtant, as well as the Popiſh Courts, freely tolerate, or rather greatly ſupport and encourage, Maſquerades, Ridotto's, Balls, and Plays, I had almoſt ſaid even, Bawdy-houſes, and Gaming-houſes alſo; which, if any thing can be ſo eſteemed, are the groſſeſt Parts of thoſe *Pomps* and *Vanities* of the preſent *wicked World*, which all Chriſtians ſolemnly renounce in their Admiſſion into the Chriſtian Church by Baptiſm. Nay, we here do more than, perhaps, any Popiſh Kingdom in the World would do, I mean tolerate Mr. *Henley*, in his weekly, impious, and profane Abuſe of all that is ſacred, for twenty-three or twenty-four Years together, every Lord's-Day Evening, as I have already noted; which I reckon amongſt the Plays alſo, only much worſe than they; yet do I ever eſteem of theſe Maſquerades, Ridotto's, Balls, and Plays, Bawdy-houſes, and Gaming-houſes, as the *Devil's Head-Quarters*; where, under the Notion of Diverſion, Men are taught to be enormouſly wicked

wicked and profane, lewd and luxurious. Yet do I well remember, that when I once long ago caſt my Eye on the Dedication of a Play to ſome Biſhop, or eminent Churchman, I found the Author pleaded, that 'None were Enemies to the Stage, but they 'were Enemies to the Church, and to Epiſcopacy 'alſo.' A mighty Encomium upon the Church of *England* this! Nor do I perceive, that when our Princeſs of *Wales*'s Great Grandfather, *Erneſt the Pious*, (*Life*, Page 44.) brought a Play once to be acted before him, whoſe Subject was, *The State of a Debauch'd Church*, he did any thing elſe than truly repreſent, moſt, if not all our preſent Courts, where our modern Plays are acted, and as they have been here ever ſince the Reſtoration of King *Charles* II. whoſe Character you have in Biſhop *Sherlock*'s Sermon at *Salisbury*, by me already inſerted, after the ſecond Part of the Memoirs of my Life, Page 7. where he ſays, 'There never was a 'Time when Lewdneſs, Irreligion, and Profane-'neſs were heard with more *Patience*:' Tho' perperhaps I may now add, that they are at preſent heard with more publick Approbation, than they were in that debauched Court itſelf; becauſe Lewdneſs, Irreligion, and Profaneneſs, are greatly increaſed ſince that Time. Otherwiſe, ſuch a contemptible Perſon as Mr. *Colley Cibber* would not have ſo long been our Poet-Laureat; at leaſt he would not, in this very Juncture, when every ſober Chriſtian is alarmed by the apparent Signs of the divine Diſpleaſure, and thinking of a ſolemn Reformation from ſuch courtly Fooleries; to adver-

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life perpetually a Vindication of his own foolish Life, with the *History of the Stage* in his Time, even when he is in Years himself, and must e'er long go out of this vain, and short, and wicked World, into another more serious and more lasting, there to give up his Account to his Creator, how he has behaved himself in this. As if he would set himself at the Head of a profane Set of Men now among us, who seem to have a Mind directly to *insult* God Almighty and his Providence, under the present heavy Tokens of his Displeasure. Such Men should consider what the Prophet *Isaiah* said of old to the *Jews*, [*Is.* v. 11—14.] on the like Occasion: *Woe unto them that rise up early in the Morning, that they may follow strong Drink; that continue until Night till Wine inflame them. And the Harp, the Viol, and the Tabret and Pipe, and Wine are in their Feasts; but they regard not the Work of the Lord, nor consider the Operation of his Hands; therefore my People are gone into Captivity, because they have no Knowledge; and their honourable Men are famished, and their Multitude are dried up with Thirst: Therefore* Hades *hath enlarged herself, and opened her Mouth without Measure; and their Glory, and their Multitude, and their Pomp, and he that rejoiced shall descend into it.*

Nor ought we to forget what Bishop *Sherlock* observes in his excellent *Letter*, Page 10, and what I myself observed and complained of about the very same Time, 'That there were no less than 15 Adver-'tisements for Plays, Operas, Musick, and Dancing; 'for Meetings at Gardens; for Cock-fighting,

'Prize-

'Prize-fighting, *&c.* not only in the Time of '*Lent*, but after theſe Divine Warnings by the two 'Earthquakes, in one and the ſame News-paper: 'When, as he truly adds, we have turned a Seaſon 'proper for ſerious Reflections, both of Body and 'Spirit, into a Time of Mirth and Laughter, of 'Muſick, Dancing, and riotous Living.' Let me conclude this Head with a Reflection of Mr. *Horton*'s, Chaplain to the *Britiſh* Factory at *Leghorn*, relating to the Earthquake which happened there, 1742, and of which he has given a very particular and affecting Account in Print: 'The 'Senſe of ſo great a Deliverance, ſays he, (for 'God in the Midſt of Judgment remembered 'Mercy) produced an unanimous Reſolution of 'the Magiſtrates, Clergy, and People of *Leghorn*, 'to obſerve a ſolemn *Faſt* for ever on the Day it 'happened, prohibiting any publick or private 'Balls, Maſquerades, or any other Diverſions of 'the Carnival for that Day; with an humble Ap-'plication to his Royal Highneſs the Grand Duke 'of *Tuſcany*, that *Maſquerades* at the Theatre there 'might be for ever aboliſhed. Which Requeſt 'was approved, and confirmed by an Order from 'the Council of Regency from *Florence*.'—This is a glorious Example indeed! and highly worthy of our Imitation! It is taken *verbatim* out of the *General Evening-Poſt*, from *Thurſday*, *April* 19, to *Saturday*, *April* 21, 1750; in which Paper is very ſeaſonably advertiſed, a Pamphlet, called, *Jubilee Maſquerade Balls at* Ranelagh Gardens, *a bad Re-*

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turn for the merciful Deliverance from the late Earthquakes. Containing,

(1.) The Preſentment of the Grand Jury againſt Ridotto's, Maſquerades, Balls, *&c.*

(2.) Extract from the late Biſhop of *London*'s (Dr. *Gibſon*'s) Sermon againſt Maſquerades.

(3.) Extract from the preſent Biſhop of *London*'s Letter on Occaſion of the late Earthquakes.

(4.) A Copy of a Paper poſted up laſt *Sunday* on all the Churches and publick Places in *London* and *Weſtminſter*; and Remarks upon it.

(5.) Reaſons why Perſons of Prudence ſhould not venture to the Maſquerade at *Ranelagh Gardens*, advertiſed for *Wedneſday*, the 25*th* Inſtant.

VI. We here in *England* have done a Thing that, if it were not open and undeniable to all the World, would be thought abſolutely incredible: I mean we have, by Act of Parliament, abrogated a very good Law, for the diſcouraging the Poor's drinking of Gin and Spirituous Liquors; nay, have in Reality encouraged them to *Drunkenneſs*, and to the *Murder of themſelves*, by ſuch drinking. A moſt proper Judge, Dr. *Hale*, who earneſtly promoted the former Bill, and oppoſed its Abrogation, always judges, that about 1,000,000 Perſons every Year kill themſelves by theſe fatal Liquors; and always compares it to one of the terrible *Woes* in the *Revelation*. Nor could this former Bill be aboliſhed, till that excellent Maſter of the Rolls, and my great Friend, Sir *Joſeph Jekyl*, who moſt zealouſly promoted the former Act, was dead and gone. Now that the Miniſtry ſhould be either

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ſo wicked themſelves as to propoſe the Repeal, or ſhould be able to perſuade the Parliament to conſent to it, is almoſt incredible. I ſay perſuade the Parliament, or a Majority of the two Houſes in general only; for though the Majority of both Houſes did conſent, yet muſt I do the Lords Spiritual the Juſtice to ſay, that although a Majority of the whole Bench of Biſhops were not preſent, yet did not one of them conſent that were preſent, to ſo horrible a Bill; nay, ſome made vehement Speeches againſt it, though all to no Purpoſe. The Miniſtry got ſome Money to the Government by it, and that was all they cared for. But that any human Legiſlature can really give ſuch an Act, ſo expreſly againſt Morality and the Laws of God, the Force of a Law, or oblige either Judges or Subjects to ſubmit to it, I am by no Means ſatisfied. Nor, as I think, can our Parliament hope for Almighty God's ſparing the People whom they repreſent, or even themſelves, till this abominable Act be diſannull'd. Hear what an unknown Friend of mine ſays of this Matter, in a late Letter to me: 'That 'had the whole Bench of Biſhops been preſent, and 'joined to oppoſe this Bill, it had been caſt out; 'we and our Poſterity might then have had Rea'ſon to have bleſſed them, and called them in'deed the true Phyſicians both of the Souls and 'Bodies of the People; Debauchery and Poverty 'would not have reigned in our Streets in the 'Manner they do at preſent, and increaſing every 'Day, without Hopes of Cure, or Thoughts of 'Amendment.' *Iſaiah*'s melancholy Lamentation

of the *Jewiſh* Nation of old, may be too juſtly and ſadly taken up by good Men here at this Day.

Iſaiah i. 4—9. *Ah ſinful Nation; a People laden with Iniquity; a Seed of evil Doers; Children that are Corrupters; they have forſaken the Lord; they have provoked the Holy One of* Iſrael *to Anger; they are gone away backward. Why ſhould ye be ſtricken any more? Ye will revolt more and more: The whole Head is ſick, and the whole Heart faint; from the Sole of the Foot, even unto the Head, there is no Soundneſs in it, but Wounds, and Bruiſes, and putrifying Sores: They have not been cloſed, neither bound up, neither mollified with Ointment. Your Country is deſolate; your Cities are burnt with Fire; your Land Strangers devour it in your Preſence; and it is deſolate, as overthrown by Strangers. And the Daughter of* Zion *is left as a Cottage in a Vineyard; as a Lodge in a Garden of Cucumbers; as a beſieged City. Except the Lord of Hoſts had left unto us a very ſmall Remnant, we ſhould have been as* Sodom, *and we ſhould have been like unto* Gomorrah.

I ſay nothing here particularly of our unneceſſary and impracticable Oaths; of our Impoſitions in the Univerſities; of our obliging Men to take the Sacrament of the Lord's Supper for Civil Employments; of our taking away Men's Lives for Robbery or Theft; of our Luxury and Extravagance in Eating and Drinking, in Dreſs and Equipage, and Gaming; the general Neglect of Divine Worſhip in publick and private; the taking the

the Name of God in vain; Curſing and Swearing; the little Care there is in Parents, and Maſters of Families, to train up their Children and Servants in Religion; the numerous Whoredoms and Adulteries; the frequent Murders and Robberies, *&c.* becauſe my good Friend, Mr. *Overal*, has prevented me, in his excellent Paper, already ſet down by me in theſe *Memoirs*, Pag. 410—422. And as to *Adultery* and *Fornication*, Dr. *Cobden*, has prevented me alſo, in his excellent Sermon at Court, *Dec.* 11, 1748; an Extract out of which has been already inſerted alſo, Pag. 629, 630, 631. Only becauſe none of theſe Writers, no, not the Biſhop himſelf, has complained of the Exceſs and Nicety in the Apparel of Women of Quality; and becauſe I had myſelf done no more formerly than give a gentle Reproof to it, Pag. 460, *priùs*, I ſhall here add the long and terrible Complaint of this Vice, and the Threatenings of God againſt it, by *Iſaiah* the Prophet; where, though the particular Shape of many of the Ornaments be liable to great Difficulties, yet is not the general Meaning and Purport of the Text liable to any Difficulty at all. Which Text I ſhall therefore ſet down at large, and recommend the Conſideration of it, and Amendment acccording to it, to the Ladies of this Generation, as highly neceſſary upon the preſent Judgments of God, and divine Warnings derived from him; of which good Men and Women ought to be greatly ſenſible.

Iſa. iii. 16—26. 16. Moreover, the Lord ſaith, Becauſe the Daughters of *Zion* are haughty,

and walk with ſtretched forth Necks, and wanton Eyes, walking and mincing as they go, and making a tinkling with their Feet.

17. Therefore the Lord will ſmite with a Scab the Crown of the Head of the Daughters of *Zion*; and the Lord will diſcover their Secret Parts: [They ſhall hardly have Rags to cover their Nakedneſs.]

18. In that Day the Lord will take away the Bravery of their tinkling Ornaments about their Feet and their Cauls, and their round Tyres like the Moon:

19. The Chains, and the Bracelets, and the Mufflers:

20. The Bonnets, and Ornaments of the Legs, and the Head-bands, and the Tablets, and the Ear-rings:

21. The Rings, and Noſe-jewels:

22. The changeable Suits of Apparel, and the Mantles, and the Wimples, and the Criſping-pins:

23. The Glaſſes, and the fine Linnen, and the Hoods, and the Veils:

24. And it ſhall come to paſs, that inſtead of ſweet Smell there ſhall be Stink, and inſtead of a Girdle a Rent, and inſtead of well-ſet Hair Baldneſs, and inſtead of a Stomacher a Girding of Sackcloth, and Burning inſtead of Beauty.

25. Thy Men [Huſbands] ſhall fall by the Sword, and thy Mighty in the War.

26. And her Gates ſhall lament and mourn; and ſhe being deſolate ſhall ſit upon the Ground.

VII. The Proteſtants, as well as the Papiſts, are become Scepticks and Infidels, and this to a prodi-

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gious Degree. This has been already carefully noted as the Completion of the Predictions hereto relating, Pag. 89, 90, 91, *priùs*, and so need not be here largely insisted on again; though it be, *proh dolor!* become so general at Court, and among the Great, as to lay a sad Foundation for all the rest of our Immoralities. Other Crimes may be traced from some Pretences or Occasions, which are here entirely wanting in our Age. The Evidence for Revealed Religion, I mean chiefly the literal fulfilling the most numerous *Prophecies*, and the Certainty of the most amazing *Miracles*, both of the *Old* and *New Testament*, which are known to be the grand Supports of Revelation, having never been so throughly cleared as they have been of late, since the Opposition of our modern Scepticks and Infidels has made learned Men more carefully to examine them. In which Examination I have long had no small Share myself; as those who have perused my *Boyle's Lectures*, *Literal Accomplishment of Prophecies*, my *Astronomical Principles of Religion Natural and Revealed*, with my Replies to Mr. *Collins*, Mr. *Chubb*, and Dr. *Middleton*, &c. do very well know: *To none of which Treatises have any Replies been made.* And I must openly profess, that as I very early in Life entered into those most important Enquiries, and that with uncommon Impartiality, and Desire of discovering the Truth; and indeed with a Dread upon me, on Account of several great Difficulties as to the Bible, Chronology and History, which were not then cleared by any Commentators that I had met with.

God has been pleaſed ſo greatly to bleſs thoſe my Studies and Enquiries, that I can honeſtly profeſs, as I have already hinted, that more than 39 Parts in 40 of thoſe Difficulties have been by me now throughly cleared, and the ſacred Books entirely vindicated from thoſe Objections that had been urg'd againſt them; and all this, not upon precarious Hypotheſes, but from real original Evidence, and genuine Teſtimonies of Antiquity; and commonly demonſtrated from Mathematical and Aſtronomical Principles alſo, to my greateſt Satisfaction. So that the preſent prodigious Run of Scepticiſm and Infidelity comes at a Time when there are leſſer Pretences for it, than there ever were ſince the *Jewiſh* and *Chriſtian* Religions came into the World. It looks like what Dr. *Bentley* acutely ſaid of Aſtrological Atheiſm, in one of his Sermons at Mr. *Boyle*'s Lectures: 'It is not Reaſon and Evidence, 'but *Saturn*, in the ninth Houſe, that makes theſe 'Men Infidels.' It indeed looks like the groſſeſt judicial Infatuation.

VIII. The Proteſtants, as well as the Papiſts, go on in the open Breach not only of the other *Laws* and *Ordinances* of Almighty God, which yet, excepting the Ceremonial, do ſtill equally oblige the *Chriſtians* now, as they did always oblige the *Jews*, as I have already noted, Pag. 143, 144, *priùs*, and elſewhere fully proved [*Horeb Covenant Revived*, per tot.] but of the everlaſting *Covenant* itſelf, or the *Ten Commandments* of God themſelves; which, under the Chriſtian Explication, moſt certainly oblige all the Chriſtian World. Now

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in order to underſtand my Meaning under this Head, the Reader is to remember what I have elſewhere obſerved, [*Prim. Chriſt. Reviv'd*, Vol. III. Pag. 56.] that the *Ten Commandments*, as diſtinct from the other Laws of *Moſes*, were peculiarly called the *Covenant* that God made with the *Iſraelites* by *Moſes*; the *Tables* wherein they were written, and that by the Finger of God himſelf, were peculiarly called the *Tables of the Covenant:* the *Ark*, or *Cheſt*, wherein thoſe *Tables of the Covenant*, and they only were contained, the *Ark of the Covenant:* So that when *Iſaiah*, or rather God by *Iſaiah*, gives the Reaſons for the Severity of the divine Judgment at this Time upon the Inhabitants of the Earth, it is becauſe they had broken not only the other *Laws* and *Ordinances*, but the *everlaſting Covenant* itſelf alſo, or the *Ten Commandments* themſelves, [*Iſaiah* xxiv. 5.] as the higheſt Aggravation of that *Defilement* they had contracted, and which required the ſevereſt Puniſhment. Now let us ſee how far the Papiſts and Proteſtants have broken theſe *Ten Commandments*, by going diſtinctly over moſt of them in Order; and obſerve what terrible Judgments theſe Papiſts and Proteſtants may juſtly expect for their notorious Breaches of them.

Firſt Command. [*Exod.* xx. 3. *Deut.* v. 7.] *Thou ſhalt have no other Gods before me.* Now as to this Command, we of *Cambridge* have had a flagrant Example, beyond that of the vileſt Heathen in the Days of *Moſes*, or even till after the Days of *Hobbes* and *Spinoza*, a Century ago; for though the

Heathens were wholly Idolaters, and did not worſhip the true God, yet had they ſtill ſome Gods or other whom they all worſhipped: Till which Time, though there were ſeveral *Fools* [*Pſalm* xiv. 1.] that *ſaid in their Hearts*, or wiſhed and hoped there was *no God* to puniſh them; yet were they wiſer than to affirm directly, that there was *no God*; whereas, it is not many Years ago, that a Member of that Univerſity had directly affirm'd, that there was *no God*. Nay, when they were to procure a Majority of Heads of Colleges to baniſh him, for his direct Atheiſm, and the Proof was undeniable, the Head of that College to which he belonged, who is ſtill one of thoſe Heads, and in a much higher Poſt in the ſame Place alſo, would not appear againſt him; but the other Heads were forced to adjourn to *Trinity-College Lodge*, for Dr. *Bentley*'s Aſſiſtance, who, after diſcourſing with him, joined with them in his Baniſhment. This *Atheiſm* I eſteem a greater Crime than the *Idolatry* of the firſt Commandment, or greater than *Heathen Idolatry* itſelf.

Second Command. [*Exod.* xx. 4, 5, 6. *Deut.* v. 8, 9, 10.] *Thou ſhalt not make unto thee any graven Image, or any Likeneſs that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou ſhalt not bow down thyſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and ſhewing Mercy unto Thouſands of them that love me, and keep my Commandments.* This Command is not broken by either *Jews*, or *Proteſtants*, or *Mahometans*;

ans; but chiefly, if not only, among us by the *Papiſts*, to their utter Diſgrace and Condemnation. Accordingly, we have ſeen already that our Saviour, by St. *John* in the *Revelation*, complains, that this Anti-chriſtian Church of *Rome*, even after the ſore Judgments of the ſix former Trumpets, ſent to bring them to Repentance, [*Apoc.* ix. 20.] *did not repent of* ſuch their former groſs Idolatry, *of the Works of their Hands*; *that they ſhould not worſhip Dæmons, and Idols of Gold, and Silver, and Braſs, and Stone, and Wood, which neither can ſee, nor hear, nor walk.*

Third and Ninth Commands. [*Exod.* xx. 7, 16. *Deut.* v. 11, 20.] *Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his Name in vain. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.* How groſly the Proteſtants, no leſs than Papiſts, are guilty of theſe moſt horrid Crimes, *of taking the tremendous Name of God in vain*, and in bearing *falſe Witneſs*, ſee Mr. *Overal*'s Paper, already produced, Pag. 411—414.

Fourth Command. [*Exod.* xx. 8, 9, 10, 11. *Deut.* v. 12, 13, 14, 15.] *Remember the Sabbath Day to keep it holy, Six Days ſhalt thou labour, and do all thy Work: But the ſeventh Day is the Sabbath of the Lord thy God. In it thou ſhalt not do any Work; thou, nor thy Son, nor thy Daughter; thy Man-ſervant, nor thy Maid-ſervant; nor thy Cattle, nor the Stranger that is within thy Gates. For in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day: Wherefore the Lord bleſſed the Sabbath Day, and hallowed it.* This

This Command, tho' it belongs to no other Day of the Week than *Saturday*, and according to the Chriſtian Interpretation, [*Conſtitut.* ii. 36.] is to afford us Chriſtians ſo much Reſt from our worldly Labours, as the Commemoration and Worſhip of *God* as our *Creator* requires; (though by no Means ſo much Reſt on the Sabbath as the *Jews* were obliged to by their Law, much leſs as the rigid Interpretation of the *Jewiſh* Rabbins required; nor indeed ſo much as the longer and more ſolemn Duties of the Lord's Day, in Memory of the *Reſurrection of Chriſt*, our *Redeemer* make neceſſary.) However, becauſe the Ignorance, the groſs Ignorance of the modern Ages has almoſt obliterated the Sanctification of *Saturday*, or the *Sabbath Day*; nay, has introduced, without all good Authority, ſuch an Interpretation of this *Fourth Command*, as if the *Lord's Day* was to be the *Chriſtian Sabbath*; and as if the Command now belonged, by a Change of the Day, to the *firſt* Day of the Week inſtead of the *laſt*; I ſay, becauſe of this groſs Ignorance of the Moderns in this Matter, gone into by many good Chriſtians through Inadvertency, rather than any Contempt of a known Law, I cannot charge the Body of Chriſtian People with the groſs Breach of this Command, as one of thoſe great Crimes for which the Judgments of God are already upon us, and greater ſtill are to be feared by us on that Account. Yet, as I have long known the Obſervation of the *Sabbath*, or *Saturday*, in Memory of the Creation, to be a Chriſtian Duty, I have endeavoured, in ſome Meaſure, to obſerve it all along

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in my own Family. Accordingly, a Thankſgiving to God as our Creator is ſet down in my own *Common-Prayer Book*, and has not been there omitted about 40 Years; as the ſame, or ſomewhat like it, ought to be introduced into all other Chriſtian Congregations and Families alſo, as they conſiſt of People that are all the Creatures of God, as well as the *Jews*, and ought all equally with them to acknowledge Almighty God to be *our* as well as *their* common Creator and Governor. What is here ſaid in Way of juſt Excuſe for the Non-obſervation of the *Sabbath*, or *Saturday*, may equally be applied to the *Stations*, or *Half-faſts*, on *Wedneſday* and *Friday*, excepting the ſeven or eight Weeks of *Pentecoſt*, and the Apoſtolical Holidays, with the old *five* Days of *Lent*, and the more ſtrict and ſolemn Faſting and Abſtinence of *Paſſion-Week*; all which, I believe, do oblige all Chriſtians equally with that of the Lord's Day itſelf; and were accordingly obſerved by the Primitive Chriſtians, and have in good Meaſure been obſerved in my Family about 40 Years; ſince this Obligation has been little known in theſe *Weſtern* Countries, and in theſe later Anti-chriſtian Ages. But then, as to the common Neglect of Divine Worſhip, and the horrible Profanation of the Lord's Day among us, which all own for a Day of Holineſs, the Reader may look backward to Pag. 94, where Biſhop *Sherlock* is mentioned as juſtly and greatly complaining of this, among the other Inſtances of the groſſeſt Irreligion and Profaneneſs among us: To which I am obliged to add two other moſt publick

lick Examples of ſuch Irreligion and Profaneneſs: The *one* is, of thoſe very bad Men that profane this holy Day in *London*, by frequenting, and encouraging, and ſupporting Mr. *Henley*'s weekly Buffoonry, and Ridicule of all that is ſacred among Chriſtians, on the Evening of that Day. The *other* belongs to one of the Royal Family itſelf, which ought to ſet us a better Pattern. The Example is this: One of the Daughters of the Earl of *Huntingdon* was recommended to be a Maid of Honour to one of our Princeſſes, and was accepted of; but only on this Condition, that ſhe muſt comply with the Princeſs in *playing at Cards* on the Lord's Day: But her Mother, who did not approve of ſuch a Profanation of that holy Day, having forbidden her Daughter to game upon it; and the Daughter having accordingly promiſed not to game, ſhe was rejected on that Account. This Story is ſo well known, and I have ſuch undoubted Authority for it, that though it concerns the Royal Family itſelf, which I have already, in great Meaſure, excepted from ſuch Reflections, for *particular Reaſons*, Pag. 632, *priùs*, I could not perſuade myſelf to omit it in this Place. Moreover, ſince I had the Honour many Years ago to join in the Inſtruction of the Duke of *Cumberland*; (one who, when very young, was made inſtrumental by Providence to put an End to that Rebellion in *Scotland*, which none of the old Commanders were able to do;) I ſhall venture to add two Clauſes relating to him, which I wrote in two ſeveral Letters to my very valuable Friend, and his former Governor,

Governor, Mr. *Poyntz*, (who, as I once told Queen *Caroline* his Mother, was, in my Opinion, the fitteſt to be his Governor of all ſhe could have choſen for that Purpoſe) hoping that the Duke might ſee and conſider them. The former Clauſe was this: *Keep Innocency, and take Heed to the Thing that is right; for that ſhall bring a Man Peace at the laſt.* [Pſalm xxxvii. 37.] The other was after the Victory at *Culloden*: 'I heartily congratulate you upon 'the Victory which our old Pupil the Duke of '*Cumberland* has gained: I wiſh he were as good 'a Chriſtian as he is a great Commander; without 'which, in a little Time, all will be Vapour and 'Vanity!' But alas! alas! This Freedom of mine is no more than the Duty of every Clergyman or Watchman, as well as mine. See Ezekiel ii. 16, 17, 18. *The Word of the Lord came unto me, ſaying, Son of Man, I have made thee a Watchman unto the Houſe of* Iſrael: *Therefore hear the Word at my Mouth, and give them Warning from me. When I ſay unto the Wicked, Thou ſhalt ſurely die, and thou giveſt him not Warning, nor ſpeakeſt to warn the Wicked from his wicked Way, to ſave his Life, the ſame wicked Man ſhall die in his Iniquity; but his Blood will I require at thine Hand.*

Fifth Command. [*Exod.* xx. 12. *Deut.* v. 16.] *Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.* Though this Duty of *honouring our Parents* be a Branch of natural, as well as of the Jewiſh and Chriſtian Religions, yet the Reward promiſed to it being here peculiar to the *Jews*,

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and their peculiar long Continuance in the Country of *Judea*, it ſeems not directly to concern us upon the preſent Occaſion.

Sixth and Eighth Commands. [*Exod.* xx. 13, 15. *Deut.* v. 17, 19.] *Thou ſhalt not kill: Thou ſhalt not ſteal.* Theſe are two of the principal Injunctions given by God Almighty, the original Donor and Proprietor of our Lives and Eſtates; while yet it is the Buſineſs, the main Buſineſs of moſt of our Wars to break them, by *killing* as many of our Enemies as we can; and by *plundering* thoſe Enemies as much as we can; without any Regard to the Juſtice or Injuſtice of thoſe Wars. I doubt the Guilt of ſuch *Murders* and *Plunderings* in our late Wars has been very great, and lies very heavy upon all Sides at this Day. It is true, that God himſelf made the *Iſraelites* the Executioners of his Vengeance againſt the *Amorites* or *Canaanites*; but this not till *their Iniquities were full*; [*Gen.* xv. 16.] and when it appears their Idolatry had induced them to offer their own *Children to be burnt to* Moloch, *&c.* [*Wiſd.* xii. 5, 6.] So that theſe Wars were certainly lawful, as deſigned by God to be for the Exciſion of Nations not fit to live upon God's Earth any longer. King *Saul* was alſo enjoined by God utterly to deſtroy the *Amalekites*; but it was only the *Sinners the* Amalekites; [1 *Sam.* xv. 18.] and becauſe he had God's Warrant for their Deſtruction. King *David* alſo, and the other religious Kings of *Judah*, conſtantly fought with, and endeavoured to deſtroy the *Philiſtines*, and other their Enemies; but it was as directed

directed by the Prophets of God, or by his Oracle the *Urim*; and only to conquer those who would not suffer God's People to enjoy what God had reserved in a peculiar Manner for them; and what he had solemnly bequeathed to them, while they were obedient to his Laws, for all Generations; whom no other People had any Right to dispossess; while yet he did not give those his own People Leave to hurt either the *Moabites*, or *Ammonites*, or *Edomites*, while they lived peaceably at Home; and whose Countries he had assigned to those Nations, as he had reserved *Palestine* for the Children of *Israel*. Neither do I know whether the Christians were at first allowed to take the Sacramental Oath to any *Parthian*, or other Potentate, to fight against the *Roman* Empire, which God had chosen for his peculiar People, upon his Rejection of the *Jews*; and within whose Dominions his own Church was almost wholly confined for several Ages. But that our late terrible Wars, which have shed such a Quantity of *Blood*, and *plundered* so many People in almost all Quarters of the World, have had any Permission from God for all the *Blood shed*, and *Goods plundered*, I do not know; I rather think such publick Murders and Plunders, together with those many private Murders and Robberies, of late so very common among us, are fatal Additions to our other manifold and heinous Sins; for which the Hand of God is now stretched out against us; and whose Punishments, sore Punishments, I am persuaded, nothing but our most sincere Repentance and Amendment can prevent.

Seventh

Seventh Command. [*Ex.* xx. 14. *Deut.* v. 18.] *Thou ſhalt not commit Adultery.* To ſay nothing here of Rapes, of Buggery, or Beſtiality; which are the horrideſt of Crimes under this Head, and are too well known to have been practiſed among us. I ſhall chiefly confine myſelf to another of the groſſeſt of the Crimes, intended under this Prohibition, of which Biſhop *Sherlock* ſpeaks in a moſt affecting Manner, as already ſet down, Pag. 96, 97, *priùs*, *Sodomy*. And, ſince we have lately had three eminent and publick Inſtances of this horrible Crime, the Reader muſt give me Leave by them to confirm what the Biſhop ſays relating thereto. 'Tis not very many Years ago, that an Head of *Wadham* College in *Oxford* was forced to leave his College and Nation, for this moſt infamous Vice. Nor is it very many Years ago, that our then firſt Miniſter, the Lord *Sunderland*, was, in Effect, tried at *Kingſton* Aſſizes for the ſame Crime. And tho' our Courts of Juſtice are not able of late to convict firſt Miniſters, in ſuch Caſes; yet do I well remember, that every Body that heard the Trial were privately ſatisfied he was guilty. And when a Saying of the ſame firſt Miniſter at Court, which I had from an Ear-witneſs, comes hereafter to be related; the religious Reader will not greatly wonder that ſuch a Scorner of Religion was alſo a Sodomite. However, a third Example ſhall be of one of the principal Surgeons in *London*, whom I once knew, and eſteemed among the beſt Chriſtians of that Profeſſion, Mr. *Shipton*. Yet did the Suſpicions of his Practice of Sodomy, and ac-

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companying with a Club of Sodomites, grew at laſt ſo very ſtrong, that he could not ſtand it in the City; but was forced to retire to an obſcure Place in the Country. All which Inſtances do but too fully corroborate the ſtrong Suſpicion mentioned by Biſhop *Sherlock*, of great Neſts of *Sodomites* now in the City of *London*.

Tenth Command. [*Ex.* xx. 17. *Deut.* v. 21.] *Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man Servant, nor his Maid Servant, nor his Ox, nor his Aſs, nor any Thing that is thy Neighbour's.* Although the Crime here forbidden, *Covetouſneſs*, be of a very different Nature from the foregoing, and not eaſily chargeable on particular Perſons, at leaſt not eaſily proved againſt them; yet ſince St. *Paul* to the *Corinthians* enumerates this Vice, among the other heinous Crimes, whoſe Authors *ſhall not inherit the Kingdom of God:* [1 Cor. vi. 9, 10.] *Fornicators, Idolaters, Adulterers, Effeminate, Abuſers of themſelves with Mankind*, (or *Sodomites*) *Thieves, Covetous, Drunkards, Revilers*, and *Extortioners:* Nay, ſince the ſame Apoſtle aſſures us, in the ſame Epiſtle, that he had, in a former Epiſtle, now loſt, written to the ſame *Corinthians*, [v. 9, 10, 11.] *Not to company with Fornicators of this World, nor with the Covetous, nor Extortioners, nor with Idolaters*; which they miſtaking, as if he would oblige Chriſtians almoſt to leave off all Intercourſe with their heathen Neighbours, to their greateſt Inconvenience in common Life; he ſtill aſſures them, they were obliged, *not to keep Com-*

pany, if any Man that is called a Brother, (or *Fellow-Chriſtian*) *be either a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, not to eat with him.* Now there is one flagrant Inſtance of this Vice however, in the Biſhops and the ſuperior Clergy, which is open and publick; I mean, when they waſte thoſe Eccleſiaſtical *Revenues* that are intruſted with them, for the Uſe of the Poor and the lower Orders, and raiſe their Families to great Riches and Dignities by this Abuſe of them: This Practice is abſolutely forbidden in the *Canons of the Apoſtles*, where this Chriſtian Law is deliver'd in the following Words: [Can. xxxix.] *Let the Biſhop have the Care of Eccleſiaſtical Revenues, and adminiſter them as in the Preſence of God. But 'tis not lawful for him to appropriate any Part of them to himſelf, or to give the Things of God to his own Kindred. But if they be poor, let them ſupport them as poor. But let him not, under ſuch Pretences, alienate the Revenues of the Church.*—[Can. xl.] *Let the proper Goods of the Biſhop, if he has any, and thoſe belonging to the Lord, be openly diſtinguiſhed, that he may have Power, when he dies, to leave his own Goods as he pleaſes, and to whom he pleaſes; that under Pretence of the Eccleſiaſtical Revenues the Biſhop's own may not come ſhort,* &c. Now this being certainly the Caſe, and theſe *Canons*, at leaſt the firſt fifty, of which theſe are two, being Part of the Eccleſiaſtical Laws of Chriſtendom, and even of this Nation at this Day, I ſhould think it a Duty plainly incumbent on our preſent Biſhops, and ſuperior Clergy, in this Time of Diſtreſs,

ſtreſs, and under the preſent Admonitions of Providence, to ſeparate what they have of their own paternal Inheritance, from what they have gotten unjuſtly by the Church, and to reſtore to the Church, or to the Poor, what they have ſo long uſed as their own, contrary to the expreſs Laws of Chriſtianity. If the preſent Clergy of *London*, as Biſhop *Sherlock*, like a Chriſtian Biſhop, charges upon them, *Letter*, Pag. 12, 13. are to 'awaken the 'People, to call them from the Lethargy, in which 'they have too long lived, and make them ſee 'their own Danger, to ſpeak to them to perſuade 'them, as knowing the Terror of the Lord —— 'to ſpeak to their Hearts and Conſciences, with 'ſuch Plainneſs, as becomes the Miniſters of the 'Goſpel, to tell them, *in Seaſon and out of Seaſon*, 'that *unleſs they repent they muſt periſh*.' With what Advantage may all this be done, if once the Biſhop himſelf, and the reſt of his Brethren and ſuperior Clergy, many of which reſide in great Part in his Dioceſe, in the ſame City of *London*, will heartily comply with this well-meant Admonition? Which I earneſtly beg they will not take amiſs at my Hands. And on the contrary, how ſlight and poor will all theſe Exhortations appear among the Laity, if it be rejected? And ſo much ſhall ſuffice for an Account of thoſe heavy Enormities, which now lie upon us, as Breaches of the *everlaſting Covenant of God*, or the *Ten Commandments*.

But now, it may not be improper to enquire here, what are thoſe particular Judgment, which

the foregoing Signs ſuppoſe to be ſoon, very ſoon, coming upon the *Jews* and Chriſtians at leaſt, if not on the reſt of the World alſo? And which the horrid Crimes already ſpecified moſt juſtly deſerve. And 'tis the more neceſſary for me to ſpecify them, as far as I am able, becauſe I have not obſerved, that among the terrible Threatnings or Denunciations in the Prophecies relating to theſe Times, and appearing above, even ſuch as are to deſtroy the Wicked, that is the greateſt Part of Mankind, I have not taken Notice, that the particular Sorts of thoſe Judgments are diſtinctly mention'd. And becauſe in my Letter to the Archbiſhop of *Canterbury*, of *Jan.* 23d, 1747-8, already ſet down, *Pag.* 405, 406, 407. I intimated my Knowledge, of at leaſt ſome of them, in the Words following: 'If our thirteen Times in a Year 'curſing the *Euſebians* or Primitive Chriſti-'ans, by publick Authority in the *Athanaſian* 'Creed, were once corrected, our Manners in 'Court and Country throughly amended, and 'our Prayers, on all ſuch Occaſions, were more ſo-'lemn and ſerious than they now are, we might 'hope that God Almighty would pity us, and our 'poor dumb Creatures, and procure both them a 'Releaſe from this Diſtemper, and ourſelves a De-'liverance from the Effects of it, and from thoſe 'other great and amazing Judgments, which I 'fully and ſuddenly expect as a Conſequence of 'what is already begun; and this upon the moſt 'authentick Evidence; [I meant of *Scripture Pro-'phecies.*']

Now

Now as to that particular Judgment, I mean the *Murrain*, upon the horn'd Cattle, which this Letter was eſpecially concern'd about; we know that all which has been done by the Publick of a religious Nature, has been the bare ordering a ſingle Collect to be added within the Bills of Mortality, in the publick Worſhip, without any farther Attempt for a through Reformation in the other Inſtances there mention'd. And that this is in Reality, One of thoſe Judgments intended by God Almighty, at this critical Time, appears by its large Spreading, and long Continuance, notwithſtanding all the medical and political Means for its Stopage, made Uſe of till this very Day. Nay, by its ſtill ſpreading farther and farther, in ſome Places, at this very Time. But that Almighty God has not been ſatisfied with that poor and mean Thing, of the Addition of a ſingle Collect, is evident, not only by this ſpreading of the Contagion ever ſince it has been uſed, but by the lateſt *Storms* and *Earthquakes* as Signals of the Divine Diſpleaſure, continuing againſt us, particularly in or near *Italy*, and in *England*, and its Plantations, and the Borders of *France* and *Spain*; which Countries have been greatly ſubject of late to thoſe terrible Judgments. And indeed, the Crimes above-mention'd are vaſtly too great to be aton'd after ſo rifling a Manner. *Shall I not viſit for theſe Things, ſaith the Lord? Shall not my Soul be avenged on ſuch a Nation as this?* [Jer. v. 29.] Nay, when theſe two lateſt Earthquakes had greatly alarm'd the Citizens of *London*, and requir'd the moſt importunate and

ſolemn Prayers and Humiliations; I hear not that the Publick has done any Thing more, when ſomewhat was to be done for Form's Sake, than the Appointment of that ſingle, tho' very good Collect, to be uſed in *Lent* only, through that City and within the Bills of Mortality, but no farther; ſurely, this is affronting God Almighty, inſtead of propitiating him, and appeaſing his Anger, which is for certain very great already, and if not regarded, will for certain be much greater againſt us. As I know the Diſſenters in general have long had weekly an appointed Place and Time of publick Supplication at *London*, on Purpoſe to deprecate the Diſpleaſure of Almighty God, as to the *Murrain* among the Cattle; and in which, they do not now forget the *Earthquakes* and other Marks of God's Anger againſt us; ſo I reckon this *Murrain among the Cattle* as the *firſt* of thoſe terrible Judgments already come upon us, and upon *Europe*, for our heinous Offences. *The Hand of the Lord* has certainly *been upon* the horned Part of *our Cattle*, [Exod. ix. 3.] as it was *upon the Horſes, and upon the Aſſes, upon the Camels, upon the Oxen, and upon the Sheep*, in the Days of *Pharoah* King of *Egypt*, even *a very grievous Murrain*. However, *Pharoah*'s *Heart*, [v. 7.] like that of many of ours, eſpecially of our Courtiers now, *was harden'd, and did not let the People of* Iſrael *go*. Whether, if we ſtill harden our Hearts under our preſent *partial Murrain*, we may not thereby provoke God to make it *univerſal* as to the other Cattle; nay, as to a *Plague*

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on ourſelves alſo, will deſerve to be ſeriouſly conſider'd by us. 'For if we do, in the Words of Bi-'ſhop *Sherlock*, [Serm. *Pag.* 5.] ever fall into 'ſuch a Condition as to call down ſuch Judgments 'on our Heads, who can deliver us from the Hand 'of the living God?'

The *ſecond* of thoſe Judgments, I eſteem the *Locuſts*, twice mention'd as ſuch a Judgment in *Deuteronomy*; [Deut. xxviii. 38, 42.] which *Locuſts*, as they have more than once ravaged many Parts of *Germany* and *Poland* of late, ſo may they, it is to be fear'd, come over to us in *England* if not this Year, yet in ſome Year ſoon after it. Now, whereever they come, they will do ſtill, in ſome Degree, as they did of old in *Egypt*, in a greater; I mean they will *cover the Face of the Earth, that one cannot be able to ſee the Earth; and they will eat the Reſidue of that which is eſcaped, which remaineth; and will eat every Tree which groweth for us out of the Field.* [Exod. x. 5.] — And as the *Locuſts went up of old over all the Lands of* Egypt, *and reſted on all the Coaſts of* Egypt, *very grievous were they*, [v. 14, 15.] *as they cover'd the Face of the whole Earth; ſo that the Land was darken'd, and they did eat every Herb of the Land, and all the Fruit of the Trees, which was left, and there remain'd not any green Thing in the Trees, or in the Herb of the Field, thro' all the Land of* Egypt; ſo will they be with us, if they come hither. Nor is it unworthy of our Notice, that when God was pleaſed to deſcribe the four barbarous and tyrannical Monarchies, by the Prophet *Joel*, under four *ſmall* Animals, as he had

done it elſewhere by *great* ones; he introduces them under the Images of four Sorts of Locuſts. [*Joel* i. 4, *&c.*] If we therefore would ſecure ourſelves from theſe Locuſts, one of the ſore Judgments of God, we have no other Way of doing it, than God by *Joel* preſcrib'd to the People of *Iſrael*, in the other Caſe; we muſt *ſanctify a Faſt, call a ſolemn Aſſembly, gather the Elders, and all the Inhabitants of the Land, into the Houſes of the Lord our God, and cry unto the Lord, Alas! for the Day, for the Day of the Lord is at Hand! And as a Deſtruction from the Almighty ſhall it come.* [v. 14, 15.]

The *Third* of thoſe Judgments, in Caſe the Locuſts ſhould come upon us, or even by other Ways, which the Providence of God can make Uſe of for the ſame Purpoſe, may well be *Famine*; which is but a natural Conſequence of the Locuſts, and may be a Conſequent of ſome other Method of Providence. This is intimated in the following Words of *Joel: Is not the Meat cut off before our Eyes, yea, Joy and Gladneſs from the Houſe of our God:* [v. 16, 17, 18.] *The Seed is rotten under their Clods; the Garners are laid deſolate, the Barns are broken down, for the Corn is wither'd. How do the Beaſts groan? The Herds of Cattle are perplex'd; becauſe they have no Paſture; yea, the Flocks of Sheep are made deſolate,* &c. Nor can we any other Way ſecure ourſelves from this Judgment of *Famine*, than by hearkening to the ſame Prophet, who from God delivers this as the only Remedy for ſuch great Miſeries: [ii. 12, 13, 14.] *To blow the Trumpet in* Zion, *and ſound an Alarm in God's Holy*

Holy Mountain: To turn to the Lord with Faſting, and with Weeping, and with Mourning; to rent our Hearts and not our Garments, and turn unto the Lord our God:—— [v. 15, 16, 17.] *To blow the Trumpet in* Zion, *to ſanctify a Faſt, to call a ſolemn Aſſembly, to gather the People, to ſanctify the Congregation, to aſſemble the Elders, to gather the Children, and thoſe that ſuck the Breaſt; for the Bridegroom to go forth out of his Chamber, and the Bride out of her Cloſet: To let the Prieſts, the Miniſters of the Lord, weep between the Porch and the Altar, and to let them ſay, Spare thy People, O Lord, and give not thine Heritage to reproach, leſt the Heathen ſhould rule over them*; which laſt Words naturally lead me to,

The *Fourth* of thoſe Judgments we have Reaſon to fear, which is *Captivity* or *Slavery* to a neighbour Nation. This was the great Judgment, which was ſo often threaten'd to the Wicked *Jews*, and which came ſo often upon them, for their frequent Idolatries, and other flagrant Enormities, as may be ſeen every where in the Books of the *Old Teſtament*; particularly in that terrible Chapter of Judgments threatned by *Moſes*, and which afterwards came remarkably to paſs accordingly, I mean the xxviiith Chapter of *Deuteronomy*. [v. 36, 37.] *The Lord ſhall bring thee, and thy King, which thou ſhalt ſet over thee, unto a Nation, which neither thou nor thy Fathers have known; and there ſhalt thou ſerve Wood and Stone; and thou ſhalt become an Aſtoniſhment, a Proverb, and a bye Word, among all Nations whither the Lord ſhall lead thee,* [v. 64.]—

And

And the Lord ſhall ſcatter thee among all People, from the one End of the Earth to another. [v. 65.] *And among theſe Nations ſhalt thou find no Eaſe, neither ſhall the Soles of thy Feet have Reſt; but the Lord ſhall give thee there a trembling Heart, and Sorrow of Mind.* Nor is that which Biſhop *Sherlock*, in his former Sermon and preſent Letter, appears alſo afraid of very unlikely to come to paſs; [*Serm.* Pag. 8, 9, 10. *Let.* Pag. 13, 14.] I mean that *Popery*, which, as he obſerves, now gains ſo much Ground, ſhould at laſt prevail over us, and by a juſt Puniſhment from God be entail'd on us, and our Poſterity. This ſeemed very near about four or five Years ago; and the Succeſſes of the Rebels in *Scotland* terrified the Proteſtants to a very great Degree. Nor, in a Kingdom and Metropolis ſo wicked as ours, is there any Security from Popery, but by amending the Lives of Proteſtants, as well as their Doctrine and Diſcipline, and thereby ſecuring ourſelves of the Favour of God, and thereby inviting the religious Part of the *Roman* Catholicks to unite themſelves with us, in any farther Reformation, which is for certain greatly wanted in both Churches.

The *Fifth* of thoſe Judgments, which we have Reaſon to fear, is what we call the *Mortality* or *Peſtilence*. This moſt frightful and deſtructive Malady ſometimes follows *Earthquakes*, as was remarkable in that at *Port-Royal* in *Jamaica*, [as the *Hiſtory of that Earthquake* informs us, *See* Pag. 66. *priùs.*] and this was terrible in *London*, 1665, the Year before the *Fire*, and much more terrible

terrible at *Marſeiles* much later, 1721. However, this Nation was then ſo alarmed at the Dread of its coming hither, which was very much feared, and that ſolemn *Faſt* then appointed, was ſo much more ſeriouſly obſerv'd than our common Faſts have of late been, that it pleaſed God to prevent its coming over hither at that Time. Nay, it has pleaſed God of late, to preſerve the City of *London* free from that fatal Diſtemper, much longer than ordinary. But ſince great Mercies greatly abuſed, do naturally call down the heavier Judgments at laſt, and ſince the *Iniquity* of the Inhabitants of *London* ſeems to be entirely *full*, as we have too ſadly found already; and the News which we frequently meet with of the *Plague*, or the like contagious Diſtemper in other Places, makes me ſomewhat afraid that we ſhall not eſcape this Diſtemper very much longer. I only mean this, unleſs I could ſee Signs of much greater and more general Reformation among us, than at preſent appear. This Diſtemper would indeed much more *ſcatter Abroad* the Inhabitants of *London*, than the late Panick about a third Earthquake did. Now this is one of thoſe terrible Judgments threatned the Diſobedient *Jews* in *Deuteronomy.* [xxviii. 21, 22.] *The Lord ſhall make the Peſtilence cleave unto thee, until he have conſumed thee from off the Land, whither thou goeſt to poſſeſs it. The Lord ſhall ſmite thee with a Conſumption, and with a Fever, and with an Inflammation, and with an extreme Burning, and with the Sword.* That laſt Word puts me naturally in Mind of a *ſixth* Judgment, the

the *Sword of War*, which as it has been upon a great Part of the World now for many Years, and has ſorely afflicted us, and the neighbouring Kingdoms, ſo are there many Indications that it may be rekindled, and ſo ſtill more fully contribute to that prodigious *Diminution of Mankind*, which is foretold as the Conſequence of the Judgments belonging to theſe Times. [*Iſ.* xxiv. 6.] Now if we look into the xivth Chapter of *Ezekiel*, we ſhall find, that *three* of theſe *four* Judgments already mentioned, which we have now to fear, I mean *Famine, and Sword, and Peſtilence*, [Ezek. xiv. 12. —21.] are there ſet down as ſuch Puniſhments for heinous national Sins, that nothing of the Interceſſion of the beſt Men, which uſed in many Caſes, to appeaſe the Anger of God, would be hearken'd to: [v. 12, 13, 14.] *The Word of the Lord came to me again, ſaying, Son of Man, when the Land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine Hand upon it, and will break the Staff of the Bread thereof, and will ſend Famine upon it, and will cut off Man and Beaſt from it. Tho' theſe three Men*, Noah, Daniel, *and* Job, *were in it, they ſhould deliver neither Son, nor Daughter, but their own Souls (or Lives) by their Righteouſneſs, ſaith the Lord God.* And the very ſame is ſaid in the following Verſes, as to the *Noiſome Beaſts*, the *Sword*, and the *Peſtilence*. I ſhall add the 21ſt, 22d, and 23d Verſes, as affording Comfort to *good Men* in ſuch diſmal Calamities; as well as the former ought to be very terrifying to the *Wicked* at the ſame Time; ſince theſe ſeem to be the very Circum-

Circumſtances of thoſe Judgments, upon *London* in particular, we are now ſpeaking of. *Thus ſaith the Lord God, how much more when I ſend my four ſore Judgments upon* Jeruſalem ; *the Sword and the Famine, and the Noiſome Beaſt, and the Peſtilence, to cut off from it Man and Beaſt : Yet behold therein ſhall be left a Remnant, that ſhall be brought forth Sons and Daughters ; behold they ſhall come forth unto you, and ye ſhall ſee their Way and their Doings ; and ye ſhall be comforted concerning the Evil that I have brought upon* Jeruſalem, *even concerning all that I have brought upon it. And they ſhall comfort you when ye ſee their Ways and their Doings, and ye ſhall know that I have not done without Cauſe all that I have done in it, ſaith the Lord God.* However, we may ſee the State of *Europe*, how it appears at preſent after all the Judgments that God has lately brought upon its Inhabitants in vain, in the ixth and xth Chapters of *Iſaiah :* [ix. 12—17—21. x 4.] I mean that, *For all this his Anger is not turned away, but his Hand is ſtretch'd out ſtill.* And ſo, for certain, will it be ſtill, unleſs *Europe* in earneſt ſet about a through Reformation. In which laſt Caſe, which yet is rather to be wiſh'd for than expected, the Prophet *Ezekiel* aſſures us, [xviii. 21, 22.] *If the Wicked will turn from all his Sins, that he hath committed, and keep all my Statutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die. All his Tranſgreſſions that he hath committed, they ſhall not be mention'd unto him : In his Righteouſneſs that he hath done he ſhall live.*

The

The *ſeventh* and *laſt* Judgment, belonging to theſe Times, I reckon to be Storms of *Thunder* and *Lightening*, and *Tempeſts*, and their conſequent *Shipwrecks*, which have been ſo frequent and dreadful of late; beginning, in my own Life-time, with that amazing Storm, *Nov.* 27, 1703. On Account of which that admirable Collect of Thankſgiving and Prayer, was appointed and uſed in the publick Service; which I have formerly ſet down, *Pag.* 409, 410, and which is highly fit to be appointed and uſed again upon Occaſion of the late Earthquakes and Storms, as it ſtands in the ſecond Edition of my *Common Prayer Book*, herewith publiſhed. But I have already ſo fully ſpoken of theſe *Storms*, and *Earthquakes*, as the fulfilling of ſacred Predictions, No. 35, and 52, *priùs*, that I ſhall add no more upon them in this Place.

But before I proceed farther, I muſt add one Obſervation, that many of our *minute Philoſophers*, (and very *minute Philoſophers* they muſt be who reaſon thus) pretend, that all this is done by the *Air*, or *Water*, or *Earth*, or *Fire*; that all this is no more than the neceſſary Effects of natural Cauſes; and that there is therefore no Occaſion to have Recourſe to the Interpoſition of Providence, or of any inviſible Beings, in Murrain or Locuſts, in Meteors or Earthquakes, in Famines, in Storms at Sea or Land, or Peſtilences, in Deluges or Conflagrations, *&c.* And ſo all ſuch Addreſſes as are now made for Reformation and Amendment, in order to propitiate God Almighty, and avert his Indignation, are no better than the Effects of *Enthuſiaſm*,

thuſiaſm, and *Superſtition*; and ſtill to no Manner of Purpoſe. Natural Cauſes, ſay theſe pretended Philoſophers, will have their natural Effects: Nor are we to attempt to ſolve ſuch Phænomena otherwiſe than by Philoſophy. This Reaſoning always puts me in Mind of what I met with ſome Years ago in one of our News-Papers, which was written to comfort thoſe Men, who began to be affrighted at the killing of ſome Perſons by Thunder and Lightening; where the Writer gravely tells them, that Philoſophers ought to take away the Cauſes of ſuch Terror, by informing them of the mechanical or philoſophical Solution of Thunder and Lightening; as if any ſuch pretended, and but pretended Solutions could prevent the killing of any Men, or other Animals, by the like Storms afterwards. This is quite to miſtake the State of the Caſe, and to confound the ſecondary *Inſtruments* with the original *Agents*. This is to ſolve the Slaughter of Men in a Battle, by obſerving that Gunpowder, and Guns, and Swords, and Spears, *&c.* are all natural Bodies, and by pretending that they can murder Men of themſelves mechanically without any Recourſe to the Commands of Princes, or Generals of Armies, or the fighting of Soldiers, or to the Reaſons and Cauſes of ſuch Battles, which yet are certainly not bare mechanical Tools, but the Acts of rational Creatures, and capable of Rewards or Puniſhments, according as the Cauſes of ſuch Wars are juſt or unjuſt; who are alone accountable for the Effects that are mechanical, and for the Slaughters there made. The Ark of *Noah* was a mechanical Building,

Building, and when built would naturally ſwim upon Water, and ſave the Creatures therein contain'd: Yet does not this hinder, but the Salvation of *Noah* and of his Family, and of the Animals in the Ark with him, is juſtly to be aſcrib'd to the Divine Direction for building ſuch an Ark, and to *Noah*'s Obedience to that Direction. *Brimſtone* and *Fire* are natural Bodies, and would naturally burn *Sodom* and *Gomorrah*, if they fell upon theſe Cities. Yet does this no Way leſſen the Interpoſition of Providence, and Inſtrumentality of the Angels of God, who were ſent to bring down that tremendous Judgment upon its moſt wicked Inhabitants. Nor did *Lot*'s Sons-in-Law, who looked upon *Lot* as one that *mock*'d or banter'd, [*Gen.* xix. 13.] when he would have them believe what the Angels ſaid, gain any Thing by their Scepticiſm; but immediately periſhed *in the Iniquity of the City*; [v. 14.] Mechanical Cauſes do not diſpoſe and act of themſelves, independently on thoſe rational Agents that are employed, much leſs independently on the Author of all thoſe natural Cauſes and rational Agents themſelves, Almighty God, the common Creator and Governor of all Things. Our Buſineſs therefore, is not here with aerial Vapours, with Sulphur, or Nitre, which are the inanimate Inſtruments on theſe Occaſions, *&c.* but with the rational Inſtruments themſelves employ'd by God, either for the Delivery of the Good, or the Puniſhment of the Bad; which, if we take our Notions from the Experience and Teſtimony of all Ages, ſacred and profane, are no other than the *Angels*

gels of Peace, or *good Angels*, acting according to the Direction of God himself; or else the *evil Angels* or *wicked Dæmons*, acting according to their own evil Inclinations, by God's Permission; but still for ever under his omnipotent Controul, in all Cases whatsoever. Thus in the oldest Book in our Bible, the Book of *Job*, the sore Afflictions of that holy Man were, by the Permission of God, brought upon him by *Satan*, or the Devil himself. [*Job*, i. ii. with xxxviii. xlii.] And his Delivery from thence at last, and his long and great Prosperity afterwards, were owing to the Appearance of his Redeemer, the divine Person of the Messiah, or of God himself by him. Thus when *Senacherib*, that proud and blasphemous King of *Assyria*, was to be destroyed for his Pride and Blasphemy against the God of *Israel*, [2 *Kings* xix. *Is.* xxxvii.] It was effected most probably by a *fiery Blast*, *or Wind*; but certainly by the Ministry of an Angel, who slew 185000 Men of his Army in one Night's Time. [2 *Kings* xix. 35. *Is.* xxxvii. 36.] Nor, in my own Opinion, are the ordinary Phænomena of our Air, excepting those that are optical and not real, such as are our Pictures in a Glass, to be solved barely by Principles of natural Philosophy, without the Agency of some invisible and rational Powers. Nor indeed, where the Phænomena are optical, and not real, such as Halos, Rainbows, Mock Suns, *&c.* can we at all foretell their Appearance beforehand, as in Solutions of Phænomena properly mechanical, such as the Laws of Motion, both unelastick, perfectly and imperfectly

elaſtick Bodies, we can readily do. [See my *Diſcourſe upon the Northern Lights*, A. D. 1715-6. Pag. 68.—72.] Nor is there, I think, the leaſt Pretence to any ſuch mechanical Power in our Air, as can collect a Maſs of nitroſulphureous Vapours, more than equivalent to 100000 Barrels of Gunpowder, and throw them with ſuch a prodigious Force, as a *Ball of Fire*, 250 Miles, in half a Quarter of a Minutes Time; which yet the Obſervations of that Ball of Fire, *A. D.* 1718-9, undeniably prove to have been certain Fact. And this Inſtance is the more pertinent to the preſent Occaſion, becauſe in my Pamphlet publiſhed about that latter Meteor, I have ſhewed, that it ſeems to have been no other *Fire and Brimſtone*, by which *Sodom* and *Gomorrah* were deſtroyed, than that Ball of Fire exhibited to us. And I venture to ſay, in Conſequence of what is there demonſtrated, that if the like Crime of Sodomy, ſo frequent in *London* of late, be to be puniſhed after the like Manner, as were *Sodom* and *Gomorrah* in the Days of *Abraham*, ſuch a Ball of Fire can do it effectually, if it pleaſe God to ſend it; and if it be ſent, we have no poſſible Security againſt it at this Day; but all the Inhabitants of *London*, *Weſtminſter*, and *Southwark*, as I have ſaid already, may be deſtroyed thereby in a ſmall Part of a ſingle Minute alſo; without any Means of Deliverance whatſoever. Our only Hope is in the Mercy of God, and that this large City, how wicked ſoever it be in the Generality of its Inhabitants, has many more than the *Ten*; nay, I hope pro-

proportionably more than the *fifty righteous within the City*; [Gen. xviii. 23—33.] which Numbers, upon the Interceſſion of *Abraham*, had they been found in *Sodom*, God would have *ſpared the whole City for their Sakes*.

What ſuch great Men as Mr. *Boyle*, or Dr. *Liſter*, or Dr. *Hale*, or even Mr. *Flamſteed* ſay, which laſt ſeems me to go upon greater Evidence than the reſt, and to write with more Judgment, in his *Letter concerning Earthquakes*, lately publiſhed, comes to no more, I think, than ſome poſſible, rather than probable Hypotheſes, of a mechanical Solution of Earthquakes; nay, propoſes rather to find the *Materials* than to aſcertain the *Agent* or Manner of *Action* or Exploſion; whether it be within the Earth or in the Air, which later Mr. *Flamſteed* ſuppoſes. Nor would theſe Hypotheſes be much rely'd on I imagin, by ſuch eminent Perſons, but out of that *Fear* which induced Sir *Iſaac Newton* himſelf, at Mr. *Machin*'s Suggeſtion, to make his very weak, and indeed almoſt wholly groundleſs Hypotheſes, for a *mechanical Solution of Gravity*, I mean that Royal Societies, and their Members ought to have a Care of propoſing what will be thought *unphiloſophical*; as was the Caſe of Sir *Iſaac*, even againſt the conſtant declar'd Senſe of his own Mind for many Years together. However, Mr. *Flamſteed* is here ſo juſt and fair, as very nearly to come into my Opinion, that an higher Agent or Agents are concern'd in theſe aerial Exploſions, as he ſhews moſt of the Earthquakes to be, *Pag.* 10, 11. [I ſay only *moſt* Earthquakes, *not all*: For it evidently

appears by that at *Taunton*, in the *Tranſactions*, No. 488. Pag. 400, and others, that the Motion comes ſometimes from the Ground, and not from the Air.] 'You will aſk, ſays he, how Exploſions are 'made? I muſt anſwer, I know not whether it be 'by diſſolving ſome glutinous Matter, that holds 'the nitrous Particles cloſe wrapt up, like Springs 'in Watches, and ſo permitting them to explicate 'themſelves, or otherwiſe. For all our Knowledge 'is but a Train of Compariſons, which are clear and 'diſtinct when abſtracted from Matter, as in geo-'metrical Contemplations; but dark and obſcure 'when involved with it, as in this Subject. All I 'can pretend to, is by comparing ſome of the before-'mentioned Circumſtances of Earthquakes, with 'Accidents more common amongſt us, and which 'we think we underſtand well enough, to ſhew you 'ſuch Similitudes as may ſatisfy you, that both pro-'ceed from like Cauſes. *Which how they operate we 'muſt be content to be ignorant, till we reſt in the Bo-'ſom of Providence, the firſt Cauſe, where they lie 'hid, and whither all the Conſiderations of Nature 'lead us; enquire not therefore how Exploſions are 'made.*' And as for the vaſt Caverns and Paſſages for this nitroſulphureous Matter, to be ſuppoſed ſo very deep underground, as to move ſo vaſt a Bulk of Earth, as all the *South* Parts of *England*, all the *Netherlands*, with Part of *Germany*, all *France*, and perhaps *Italy*, which were ſhock'd at once, *Sept.* 8, 1692, or Part of *Aſia*, and near all *Europe*, which trembled together the ſame Day 91 Years before, which Mr. *Flamſteed* cannot di-

geſt,

geſt, I take the Hypotheſis to be quite precarious and like that to which the Fear of owning too much the Influence of inviſible Beings or Dæmons in the heathen Oracles, brought Sir *Iſaac Newton* himſelf, I mean to ſuppoſe ſuch Caverns and Paſſages for counterfeiting the heathen Oracles in their Temples, as was deſtitute of all Foundation in the World. No ſuch Caverns or Paſſages having ever been diſcovered by the Chriſtians, when under *Conſtantine*, they were demoliſhed; [See *Reflections on Free-thinking*, Pag. 21.] the Diſcovery of which would yet have greatly confounded the Heathens and ſerved the Chriſtians of that Age. But of ſuch fictitious Hypotheſes I ſhall add no more here.

But now, to digreſs a little, it may deſerve Conſideration here, what I inſiſted on at one of theſe Lectures, and in my *Obſervations on Dr.* Middleton, *Pag.* 6—12. as to thoſe *Dæmoniacal Powers*, which the Devil ſet up in the 4th Century, inſtead of the truly genuine Divine or Angelical Powers before that Time; I mean to take diſtinct Notice how ſuch Powers were foretold, as Puniſhments for that Antichriſtianiſm, which was then beginning to be eſtabliſhed by Law. Take firſt the Texts that contain Predictions of theſe Dæmoniacal Powers in order as follows;

[2 Theſſ. ii. 8, 9.] *Then ſhall that wicked* [*Man of Sin,*] [*the Son of Perdition*, v. 3.] *be revealed, whom the Lord ſhall conſume with the Spirit of his Mouth, and ſhall deſtroy with the Brightneſs of his coming: whoſe coming is after the working of* Satan, *with all Power, and Signs, and Wonders of a Lie,*

&c. [Apoc. xiii. 14.] The Second Beaſt *doth great Wonders; ſo that he maketh Fire to come down from Heaven upon the Earth, in the Sight of Men, and deceiveth them that dwell on the Earth by thoſe Miracles which he had Power to do, in the Sight of the* [other] *Beaſt.*

[xvi. 14.] *The three unclean Spirits are the Spirits of Dæmons, working Miracles; which go forth unto the Kings of the Earth, and of the whole World, to gather them to the Battle of the great Day of God Almighty.*

[Mat. xxiv. 24.] *There ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great Signs and Wonders; inſomuch that, if it were poſſible, they ſhall deceive the very Elect. Behold I have told you before.*

[Conſtitut. vi. 18.] *There ſhall come falſe Chriſts, and falſe Prophets, and ſhall ſhew Signs in the Heaven, ſo as if it were poſſible, to deceive the Elect.*

Now the Reaſon for inſerting theſe Teſtimonies here, is to caution Chriſtians againſt the later Antichriſtian, Popiſh and Athanaſian Pretences to ſupernatural Powers and miraculous Operations, as Teſtimonials to the Truth of their Doctrines. Not that they are all meer vain Pretences, and falſe Facts: For that cannot be ſuppoſed, unleſs the foregoing Predictions of our Saviour and his Apoſtles, which ſo ſtrongly foretell them, be ſuppoſed vain, and never to have been fulfilled; but that all true Chriſtians, ſhould take particular Notice of our Saviour's Words here, *Behold I have told you before*, and therefore ought not to ſuffer them-

themſelves to be impoſed upon by ſuch deceitful and dæmoniacal Signs and Wonders, to colour over the groſſeſt Hereſies, or Corruptions in Religion. The Caſe was the very ſame of Old in the Conteſt between the *Magicians* and *Moſes* in *Egypt*; wherein the *Magicians*, by the Aid of their Dæmons, imitated *three* of *Moſes*'s Miracles, *and turned their Rods into Serpents*, [Ex. vii. 11, 12.] *and turned Water into Blood*, [v. 22.] and brought *Frogs*; [viii. 7.] while upon the *next* Miracle of *Moſes*, the *Plague of Lice*, the Divine Power interpoſed, and reſtrain'd thoſe Dæmons from any more Pretences to vie with *Moſes* any longer. Nay thoſe Magicians found, that as *Moſes*'s Rod turned into a Serpent, ſwallowed up their Rods, [vii. 12.] ſo they confeſs'd, that *this laſt* Miracle *was the Finger of God* himſelf, [viii. 18, 19.] and was not to be contradicted by their Dæmoniacal Powers any longer; nay, they could not themſelves, with all the Aſſiſtance of their Dæmons, avoid the terrible Peſtilence of *Boils and Blains* as we read, [xi. 11.] which Superiority of the Divine Power over all that the Dæmoniacal Powers can do, is juſtly and wiſely inſiſted on by the great Mr. *Lock*, in his judicious Diſcourſe of Miracles, as a certain Κριτήριον of ſuch *Divine Powers* in all ſuch Conteſts, and an univerſal Diſtinction between Miracles derived from God himſelf, and thoſe derived from Dæmons. We have alſo a direct and ſtrong Caution which God gave the *Iſraelites*, in this very Caſe, which ſuppoſed the Power of the Heathen Gods, or Dæmons, in producing *Signs* and *Wonders*, which

might come to pass for their Deception into Idolatry, and fully expects that this solemn Prediction or Caution, like that of our Saviours already mentioned, should prevent such their Deception.

[Deut. xiii. 1—5.] *If there arise among you a Prophet or a Dreamer of Dreams, and giveth thee a Sign or a Wonder;*

2. *And the Sign or the Wonder come to pass, whereof he spake to thee, saying, Let us go after other Gods, (which thou hast not known) and let us serve them;*

3. *Thou shalt not hearken to the Words of that Prophet, or that Dreamer of Dreams: For the Lord your God proveth you, to know whether you love the Lord your God with all your Heart, and with all your Soul.*

4. *Ye shall walk after the Lord your God, and fear him, and keep his Commandments, and obey his Voice, and you shall serve him, and cleave unto him.*

5. *And that Prophet, or that Dreamer of Dreams shall be put to Death: (because he hath spoken to turn you away from the Lord your God, which brought you out of the Land of* Egypt, *and redeemed you out of the House of Bondage:* [by such miraculous Works, many more in Number, and entirely superior to the pretended Signs and Wonders of the Magicians, derived from your Idols or Dæmons, the Idols themselves being drowned also, with their Worshippers by the God of *Israel* in the *Red Sea*;] [Ex. xii. 12.] *to thrust thee out of the Way which the Lord thy God commanded thee to walk in;] so shalt thou put the Evil away from the Midst of thee.*

Now

Now I have here particularly inſerted this Diſcourſe, becauſe of the Deluſions that have of late been occaſioned from the Want of this moſt material Diſtinction, between magical or *Dæmoniacal Operations*, and truly *Divine Miracles*, by the *Athanaſians* and *Papiſts*; and this very lately in two famous Inſtances. A learned, and otherwiſe a very worthy Clergyman, Dr. *Berriman* by Name, has ſeveral Years inſiſted on a pretended Divine Atteſtation to the Athanaſian Doctrine, by certain Athanaſians of the fifth Century, ſpeaking after their Tongues had been cut out by the *Arians*. The Evidences for the Facts are, I think, fully ſatisfactory: But being done ſo long after the Divine Power of Miracles had been taken away from the Church, and the Dæmoniacal come in their Place, they were rather Confutations than Confirmations of that Athanaſian Hereſy. The *French Janſeniſts* alſo, ſome Years ago, made a mighty Ado with the miraculous Cures done by the dead Body of the Abbee *Paris*, near the City of *Paris*: And the Proofs ſeem alſo to me very numerous, and very ſatisfactory, or rather entirely undeniable. Yet, becauſe they ſeem to have ceaſed upon the Silence impoſed upon the Partizans of the *Janſeniſts*, by the Royal Authority; and becauſe they were done ſo very long after the ceaſing of the really true, miraculous, or Divine Miracles, and near the End of the Antichriſtian Times themſelves, theſe *Janſeniſts* cannot hence infer the Truth of any of their Tenets. As to the Diſtinction of the Signs themſelves, Divine or Dæmoniacal,

moniacal, the Author of the *Recognitions* assures us, [*Recognit.* iii. 59, 60.] and this in the Name of St. *Peter* himself, that generally the Divine Signs tend to the Benefit of Mankind; while the other are useless and unprofitable. Only he adds, what comes up fully to the Cures of *Abbee Paris*, that 'At the Conclusion of the World only, 'tis allow'd 'the evil One to intermix some of the profit- 'able Signs, *i. e.* to drive away Dæmons, and to 'cure Diseases; and that he will on that Account 'be destroyed, as one that has gone beyond his 'Bounds, and is divided against himself. And 'therefore is it, that the Lord foretold, that in the 'last Days there would be so great a Trial, that 'therein, *if it were possible the Elect themselves 'would be deceived:* [Matt. xxiv. 24.] that upon 'this confounding together the Characteristicks of 'the Signs; even those that seem'd well skilled in 'discerning of Spirits, and distinguishing Miracles, 'must be in Confusion also.'

But now, after all, to leave this Digression, and to return to my main Design, it may properly be here asked, if Things are in this perillous State, and we have the justest Cause to believe that the Divine Vengeance is already begun, and that we are in the uttermost Jeopardy of being soon and suddenly destroyed by it, *What shall we do to be saved? How shall we be able to escape* these terrible Calamities? I answer, that tho' it has appeared all along that the few really good Christians, will be preserved from those Judgments, by a particular Providence, when [Matt. xxiv. 40, 41.] *two shall be*

in

in the Field, the one ſhall be taken, and the other left: Two Women ſhall be grinding at the Mill, the one ſhall be taken and the other left: Yet, what Comfort is this for the Body of a wicked Nation and more wicked Metropolis? Who can by no Means lay Claim to ſuch Comfort. I anſwer farther, in Biſhop *Sherlock*'s own Words, upon this Occaſion, in his Letter, *Pag.* 12. 'Let us not 'deſpair, there is ſtill one Remedy left; and what-'ever Reaſon we have to condemn ourſelves; yet 'this we may be ſure, that *God has not forgotten* '*to be gracious.* To him let us turn with hearty 'Repentance for our Sins, and with a Reſolution 'to do, each of us in his proper Station, what lies 'in our Power to ſtem the Torrent of Iniquity, 'which threatens our Ruin.' But to be more explicite, I ſhall here add, what I twice propoſed to my Auditors at my third Lecture, that I ſee no other poſſible Way of appeaſing the hot Anger of a juſt God (to ſay nothing now of what I repeated a little above out of the Book of *Joel*) than the ſame that is propoſed to us in the third Chapter of the Book of *Jonah*; which had its full and happy Effect at that Time, and ſaved the great City of *Nineveh*, after they had been ſolemnly doomed to Deſtruction by the Prophet in the Name of God himſelf; premiſing only this ſtanding Rule of God in ſuch Caſes, by his Prophet *Jeremiah*, [xviii. 7—10.] *At what Inſtant I ſhall ſpeak concerning a People, and concerning a Kingdom, to pluck up, and to pull down, and to deſtroy it; if that Nation againſt whom I have pronounced, turn from*

their

their Evil, I will repent of the Evil that I thought to do unto them. And at what Inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to build and to plant it; if it do Evil in my Sight, that it obey not my Voice, then I will repent of the Good wherewith I ſaid I would benefit them.

[Jon. iii. 1.] *And the Word of the Lord came to* Jonah *the ſecond Time, ſaying:*

2. *Ariſe, Go unto* Niniveh, *that great City, and preach unto it the Preaching that I bid thee.*

3. *So* Jonah *aroſe, and went unto* Niniveh, *according to the Word of the Lord: (Now* Niniveh *was an exceeding great City, of three Days Journey.)*

4. *And* Jonah *began to enter into the City a Days Journey: And he cried, and ſaid, Yet three Days.* [For ſo was the true original Reading: *See* Sacred Hiſt. of the New Teſt. *Vol.* v. *Pag.* 391.] *and* Niniveh *ſhall be overthrown.*

5. *So the People of* Niniveh *believed God, and proclaimed a Faſt, and put on Sack-cloth, from the greateſt of them, even to the leaſt of them.*

6. *For Word came unto the King of* Niniveh; *and he aroſe from his Throne, and he laid his Robe from him, and cover'd him with Sack-cloth, and ſat in Aſhes.*

7. *And he cauſed to be proclaimed and publiſhed thro'* Niniveh, *(by the Decree of the King, and of his Nobles) ſaying, Let neither Man nor Beaſt, Herd, nor Flock taſte any Thing; let them not feed, nor drink Water.*

8. *But let Man and Beaſt be cover'd with Sack-cloth, and cry mightily unto God: Yea let them turn every*

every one from their evil Way, and from the Violence that is in their Hands.

9. *Who can tell if God will turn and repent? And turn away from his fierce Anger; that we periſh not.*

10. *And God ſaw their Works, that they turned from their evil Way, and God repented of the Evil that he had ſaid, he would do unto them, and he did it not.*

N. B. This moſt ſerious Humiliation and Repentance of the King and People of *Niniveh*, with their moſt ſolemn Faſt, and mighty Cries to God, which procured their Forgiveneſs and Deliverance, were, we ſee here, accompanied with their *turning from their evil Ways, and from the Violence that was in their Hands.* Which is accordingly become now our indiſpenſible Duty, by Way of Preparation for any ſolemn Faſts, and ſolemn Supplications, if we be really in earneſt, and in earneſt hope to obtain the Divine Compaſſion in our preſent Diſtreſſes. *We know that God heareth not Sinners; but that if any Man be a Worſhipper of God, and doth his Will, him he heareth:* [Joh. ix. 31.] Nor certainly can the preſent eſtabliſhed Church and publick Government, diſcharge their proper Duty, and have Reaſon to expect Deliverance at this Time upon any other Foundation. Such pretended *Faſts* as are proclaimed at the political Advice of Courtiers, and obſerved as uſual, are rather a Provocation to God Almighty, and an additional Load of Guilt, than a Means of appeaſing his Diſpleaſure,

ſure, ſo fully manifeſted againſt us at this Time. I well remember that there was once ſuch a *Faſt* appointed; when the Lord *Sunderland*, call'd then *King Sunderland*, was firſt Miniſter. He was for adviſing the King or Queen that then reigned, to go in State to St. *Paul*'s, for its more pompous Celebration. And when ſomebody that was preſent ſaid, that was a *Jeſt* indeed, to go in ſuch a pompous Manner, upon a Day of *Humiliation*. The Lord *Sunderland* replied, *the Faſt itſelf is a Jeſt*. This Account I had from a Friend of mine that heard him ſpeak the Words; ſo that till the Publick is really in earneſt, and the great Men will caſt off their Harlots, or all but thoſe who are known to be their lawful Wives, till they leave off Gaming on the Lord's Day, nay indeed upon any Day; till they lay aſide their Maſquerades, and Ridotto's, their Plays and merry Meetings at *Ranelagh* Houſe, and the like Places of Riot and Revelling, with their other Court Fooleries, (which yet our News informs us, goe on at our Court at *Hanover* ſtill) there is no Hope of their eſcaping the Hand of God, which is now ſo apparently ſtretch'd out againſt them. However, the trifling Conduct of theſe Men about Days of Faſting, ought to be no Diſcouragement to the ſerious Faſting and Prayers and Hopes of other good Chriſtians on ſuch Occaſions. For as the Apoſtle ſay in the *Conſtitutions*, ii. 22. 'Did not God, by 'Nathan, reproach *David* for his Offence? And 'yet as ſoon as he ſaid he repented, he delivered him 'from Death, ſaying, be of good Chear, thou 'ſhalt not die. [2 *Sam.* xii. 13.] So alſo when

'God

'God had cauſed *Jonah* to be ſwallowed up by 'the Sea, and the Whale, upon his Refuſal to 'preach to the *Ninivites*, when yet he prayed to 'him out of the Belly of the Whale; he retriev'd 'his Life from Corruption. [*Jon.* i. 17. and ii.] 'And when *Hezekiah* had been puffed up for a 'while, yet as ſoon as he prayed, with Lamenta-'tion, he remitted his Offence.' [2 *Kings* xx. 3.] And above all the Apoſtles there recommend the Caſe of the wickedeſt of all the Kings of *Judah*, *Manaſſeh*, with God's Forgiveneſs of him notwithſtanding, upon his ſincere Repentance and earneſt Prayer to him in Priſon; which Prayer is one of the fitteſt Forms of Prayer in all the Bible, for the preſent Occaſion, eſpecially for wicked Kings and Nobles, by whoſe Examples and Encouragement it frequently is, that Wickedneſs ſpreads over a whole Land. This Form, when thoſe Conſtitutions were written, was contain'd both in the Book of *Kings* and *Chronicles*; as it is ſtill mentioned, [2 *Chr.* xxxiii. 12, 13.] tho' it be now unwarrantably thruſt down among the Books we call *Apocrypha*. It is alſo ſaid in the ſame Book of *Chronicles*, and in the ſame Place, [v. 18. 19.] that *When this* Manaſſeh *was in Affliction, he beſought the Lord his God, and humbled himſelf greatly before the Lord God of his Fathers, and prayed to him, and he was intreated of him, and heard his Supplication, and brought him again to* Jeruſalem *into his Kingdom. Then* Manaſſeh *knew that the Lord he was God.* Or in the Words of the *Conſtitutions*, 'That tho' the Lord God for a while pu-

'niſhed

'niſhed him that was addicted to Idols, and had 'ſlain many innocent Perſons, yet he received 'him when he repented, and forgave him his Of-'fences, and reſtored him to his Kingdom. I add, 'for a Concluſion, the Words of God him-'ſelf by *Iſaiah* the Prophet, elſewhere cited in theſe 'Conſtitutions.' *To this Man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my Word.* [Iſ. lxxvi. 2. Conſtitut. vii. 8.]

However, let the Great and the Proud, and the Vain People about the Court, act as impiouſly and impudently as they pleaſe, while Providence bears with them, and gives them Time and Space for their Repentance, which they at preſent ſeem no Way diſpoſed for; this may and ought to be indeed Matter of great Lamentation to their pious and religious Friends, and Relations, and to oblige them to moſt ardent Prayers for, and moſt importunate Admonitions to them; as knowing that againſt obſtinate Sinners God is a *jealous God, and a conſuming Fire*; [Ex. xx. 5. Heb. xii. 29.] and remembring the ſerious Interrogation the Prophet *Ezekiel* puts to ſuch a Man, [*Ezek.* xxii. 14.] *Can thine Heart endure, or can thine Hands be ſtrong, in the Day that I ſhall deal with thee?* But then thoſe pious and religious Men are to remember our Saviour's Exhortation to them, upon the very firſt Beginnings of theſe divine Judgments, from which they will be themſelves providentially ſaved [Luk. xxi. 28.] *When theſe Things begin to come to paſs, then look up, and lift up your Heads, becauſe your*

your Redemption, or Delivery from the Oppreſſions and Perſecutions of ſuch great wicked Men, *draweth nigh*. And conſidering that ſuch great wicked Men, who will not take Warning by ſuch affecting Signals of the divine Diſpleaſure as we have lately had, will generally grow worſe and worſe, the longer they are borne with in this World, and ſo will have greater Guilt and heavier Puniſhment hereafter; ſuch a ſudden Vengeance, as, I believe, Providence is going to take on them, is rather an Inſtance of God's Pity and Compaſſion to theſe miſerable Creatures; and it is therefore not to hinder good Men from rejoicing in their own Deliverance from them.

I conclude the Whole in the very wiſe, ſerious, moving, and ſeaſonable Words of an unknown Author, who ſubſcribes himſelf PUBLICUS, in his Letter to the Printer of the *General Evening Poſt*, inſerted into that Paper, from *Tueſday*, *April* 17, to *Thurſday*, *April* 19, 1750; which I deſire the Citizens of *London* to accept as my own Addreſs to them, upon this ſolemn Occaſion.

SIR,

'I Have been informed, that the late Alarm of 'an Earthquake, not only diffuſes its Terrors 'to Mankind, [which the vaſt Multitude, perhaps '100,000, that retired, out of their Houſes, into '*Hyde-Park*, &c. on the 4th of this Month, upon a 'groundleſs Panick of a third Earthquake to hap-

'pen that Night, does abundantly teſtify] but even 'to the Animals that were in our Streets, and our 'Fields: But as we tranſcend the Animals; as we 'are Creatures endowed with intellectual Powers, 'and capable of Religion, ſo I would hope that we 'ſhall give Proof of our Reaſon and Religion, by 'looking beyond *ſecond Cauſes*, to the *great God* '*of all*; who loudly demands from us, in the late 'Shocks, our Veneration and Obedience.

'Though the Author and Sovereign of Nature, 'may, in this awful Event, have employed ſecond 'Cauſes, as the Inſtruments of his Diſpleaſure 'againſt a ſinful City, yet I beſeech the Inhabitants 'of it not to add this to all their other Iniquities, 'a Denial, or Diſregard of an over-ruling Provi-'dence.

'Without Doubt, the Great God, when he de-'nounced Peſtilence, Famine, War, and the like 'direful Calamities to the *Iſraelites*, intended to ac-'compliſh his Threatnings by ſecond Cauſes: And 'yet, if we ſearch the ſacred Books, where the di-'vine Threatnings are recorded, we ſhall find 'that ſuch tremendous Events were reſolved, by 'the Prophets, into a divine Agency, or Permiſ-'ſion.

'We are taught from Scripture to conceive of 'God, as *upholding all Things by the Word of his* '*Power*, Heb. i. 3. We are led to believe, that '*of Him, and to Him, and through Him, are all* '*Things*, Rom. xi. 36. That *in Him we live and* '*move, and have our Beings*, Acts xvii. 28. and

'that,

'that, *by Him, all Things conſiſt*, Col. i. 17. And 'ſurely, ſuch Repreſentations of the Deity, direct 'us to conceive of Him, as by an immediate Ener-'gy, ſuſtaining the World He has made; and there-'fore we are not to ſuffer our Thoughts to ſtagnate, 'when all ſuch awful Events as have lately alarmed 'our City ariſe, in any *Inſtruments* the great God 'may uſe, but through the Medium, we are to 'regard and reverence the almighty and conſtant 'Governor of all.

'Methinks the Voice of Reaſon joins with the 'Declarations of Scripture. Reaſon tells us, that 'God is the Creator of all Things; and conſequent-'ly, that He furniſhes His Creatures, whether ani-'mate, or inanimate, with all their Qualities and 'Powers. Will not Reaſon farther approve, when 'we ſay, that God, who has made, preſerves all 'Things? For how can it be imagined, that the 'continual Harmonies, and Wonders of the Uni-'verſe, can be maintained, without the perpetual 'Conſervation of thoſe Laws, by which the vaſt 'Structure of Nature is governed? And where 'ſhall we find Wiſdom and Power ſufficient for 'this great Work, ſhort of that Being, whoſe 'Wiſdom and Power produced the amazing Sy-'ſtem?

'The Heathens, when they were viſited with 'any ſuch dreadful Events as have lately awaken-'ed our Terror, fled to their Gods for Refuge, 'as the Mariners in the Tempeſt recorded in *Jo-'nah*, Ch. i. 5. And ſhall we be worſe than *Pagans?*

'Or ſhall we relapſe into *Epicureaniſm*, and imagine a Deity who takes no Cognizance of, and exerts no Powers in the World about us; and hereby, at one fatal Blow, cut off our Fear, Dependance, Hope, and Conſolation, in that God, whoſe we are, and whom we ought to ſerve?

'The Excluſion of the Deity from ſuch alarming Events as have lately ſhocked us, will afford but little Comfort, if the Ground ſhould open under our Feet, and threaten to ſwallow us up. And what greater Lenitive will the Perſon, who believes an Earthquake to be a meer Chance, find above that Perſon who believes it is God that cleaves the Earth aſunder, to anſwer ſome Purpoſe or another perfectly wiſe, and worthy of his ſupreme Adminiſtration? Nay, will not a Confidence in the Deity, as the Governor of all Things, and a well-grounded Hope in his infinite Mercy, ſupport and cheriſh the Mind in the Proſpects of ſuch a Danger, and in the very Seaſon of its Attack? He that ſhuts out God from our World, does juſt as much Service, as he, who, was it in his Power, would pluck the Sun from its Sphere, or extinguiſh his univerſal Light, and benign Influences.

'Let the Inhabitants of this great City know, that if there is any *Evil in the City*, the great *God has done it*, Amos iii. 6. and with one Heart and Soul revere his Juſtice, tremble at his Power, forſake their Iniquities, and turn to God, with ſincere Repentance, and a Faith in the Merits and

'Mediation

'Mediation of his Son *Jesus*; left, for a Neglect 'at the Beginning of the divine Judgments, and 'our Sorrows, God should be provoked, by ano- 'ther more dreadful Shock, to bury us in the 'Ruins of our own Houses, or send us alive into 'the Pit of Destruction. Such a Regard and Im- 'provement of the divine Judgments, is the sin- 'cere Wish of

Yours,

PUBLICUS.

ADDENDA.

Page 448, Line 11, add,

TAKE this Inſcription, as it was drawn up by Mr. *Killingworth*, *verbatim*, as it occurs in a Letter he wrote to me dated at *Norwich*, *May* 11, 1749.

IN MEMORY OF
Mr. WILLIAM BARON,
LATE MINISTER OF THE GOSPEL:
BY WHOSE FAITH IN GOD,
WITH FASTING, AND PRAYER,
AND ANOINTING WITH OIL;
IN THE NAME OF THE LORD
MANY WERE HEALED OF THEIR DISEASES.
HE WAS A FAITHFUL SERVANT OF CHRIST,
CONTENDED EARNESTLY FOR THE FAITH
ONCE DELIVERED TO THE SAINTS;
AND DIED IN THE FIRM BELIEF OF
A RESURRECTION TO AN HAPPY IMMORTALITY,
THE GIFT OF THE
ONE ONLY SUPREME GOD THE FATHER
BY THE MINISTRATION OF HIS SON JESUS CHRIST,
VII FEBRUARY, MDCCXXX-I,
IN THE LII YEAR OF HIS AGE.

N. B.

N. B. That at the Time of the ſecond *London* Earthquake, there was ſo current a Report ſpread over the Nation, that the great Sir *Iſaac Newton* had himſelf foretold that Earthquake, and that it would be derived from the Approach of the Planet *Jupiter*, that I thought fit to contradict ſuch an idle and groundleſs Report in an Advertiſement, upon *March* 14, 1750, in the *Daily Advertiſer*, in the Words following:

Mr. *Whiſton* gives notice, That though he expects many more Earthquakes in the World, within a Year, or two at the fartheſt, before the Reſtoration of the *Jews*, as Signals of its Approach, and of the horrible Miſeries the wicked Part of the *Jews* and *Chriſtians* will be ſubject to, while the really Pious and Good will be providentially delivered from them, yet does he not in the leaſt believe that Sir *Iſaac Newton* ever foretold any Earthquake; and is ſure that *Jupiter*, at the Beginning of this Year 1750, was, and is above 400,000,000 Miles off the Earth, and ſo could not poſſibly have any Influence on Earthquakes here below.

Page 652, Line 12, add, The ſame Circumſtances about the Original Sin at the Fall of Man, ſeem to me to have occaſion'd another Memorial of it in the Days of *Abraham* and *Jacob*, at leaſt in the Family whence the Meſſiah was to ſpring; I mean, when in Oaths, they *put their Hand under the Thigh*, Gen. xxiv. 2, 9. xlvii. 29. the Meaning of which is not unobvious, and ſeems to me

to have had the like Meaning with Circumciſion already ſet down.

N.B. The two Notes at the End of my moſt important additional Sheet upon the *Revelation*, refering to the ſame as here inſerted, are omitted, as unneceſſary Repetitions. Page 45, Line 23, add, See alſo the two laſt very large and remarkable Chapters of 4 *Eſdras*, which ſeem to belong to theſe Times alſo. Page 58, Line 26, add, beſides the laſt Earthquake, on *Thurſday*, *Aug.* 23, at *Clumber*, at *Grantham*, at *Lyndon*, at *Lincoln*, and *Stamford*, &c. Page 149, Line 12, for *ſix* read *ſeven*. Page 181, Line 7, dele *within the Bills of Mortality*.

Inſtructions and Advice to CATHOLICKS, *&c.* [*from their Biſhop in* London.]

1. NO ſerious Chriſtian can doubt, but that Earthquakes, whenſoever they happen, and whatſoever Cauſes may bring them about, are indeed the handy Work of God. All Nature is his Hand-maid; and the whole Creation is ready at his Beck to take Arms to revenge his Cauſe upon his Enemies, *Wiſd.* v. 18. And we find, upon Examination, that the moſt dreadful of his Judgments

are

are uſually executed by natural Cauſes, which he makes the Inſtruments of his Juſtice.

2. Earthquakes are juſtly looked upon as Indications of the Wrath of God, enkindled againſt his People by their Sins. So the Holy Fathers underſtood them. [St. *Gregory*, Homily 35.] So the Church underſtands them in her Collects appointed to be read on thoſe Occaſions. They are reckoned up by our Lord himſelf amongſt the *Beginnings of Sorrows*, the Forerunners of the laſt and moſt dreadful Judgment of God upon impenitent Sinners, *Matt.* xxiv. 7, 8.

3. We have then too much Reaſon to apprehend that theſe late Earthquakes are Tokens that God is at preſent angry with us; and that the Sword of his Juſtice is actually hanging over our Heads, and threatning us with the worſt of his Judgments. And what elſe indeed can any one expect, who ſeriouſly reflects on the Multitude and Enormity of the Blaſphemies, Perjuries, and other crying Sins, that are ſo common among all Sorts of People: Sins more heinous in the Sight of God, than the very Crimes that drew down his Wrath upon *Sodom*; and committed with ſo much Audaciouſneſs and Impunity, as if it were in Defiance of Heaven: Beſides that general Lewdneſs, Injuſtice, profane Swearing, and other Vices which every-where reign, together with an utter Contempt of all Religion, and Profanation of all that is ſacred. And though we flatter ourſelves that thoſe who are of the Houſhold of Faith are much more free than their Neighbours, from the Generality of theſe crying Evils; yet, when we conſider

conſider their Sins in another Light, as committed with greater Knowledge, and by them that have been more highly favoured, and as attended too often with a ſacrilegious Abuſe of our moſt tremendous Myſteries, we cannot but apprehend an Aggravation in them, which is exceedingly provoking in the Sight of the Almighty, *whoſe Judgment uſually begins at his own Houſe*, 1 Pet. iv. 17. *and the Execution of his Juſtice at his own Sanctuary*, Ezek. ix. 6.

4. But as we are convinced on the one Hand, that our Sins cry aloud for Juſtice; and that it is purely owing to the incomprehenſible Patience and Forbearance of our good God, that we have not long ſince been utterly deſtroyed; as innumerable Cities have been, that in all Appearance were not half ſo guilty; ſo, on the other Hand, we cannot but look upon ourſelves, as highly indebted to his infinite Goodneſs, that inſtead of commanding us to be ſwallowed up on a ſudden, under all our Guilt, he has ſent us theſe late Shocks as merciful Warnings to withdraw us from our Sins, by the Apprehenſion of his impending Judgments, and ſo bring us, like the *Ninevites*, to a ſerious Converſion, and Change of Life.

5. We are then threatened indeed, as *Nineveh* was; but, through the Mercy of God, may eſcape as *Nineveh* did; if, like *Nineveh*, we take Warning from theſe Indications of the divine Wrath, and turn in like Manner from our evil Ways. It is what the Church of God invites all her Children to do at this penitential Time: *To turn to the Lord with their*

their whole Heart, with faſting, weeping, and mourning, Joel ii. 12. *To ſeek the Lord whilſt he may be found, to call upon him whilſt he is near*, Iſai. lv. 6. To forſake their evil Ways, and to do Penance for their Sins, leſt otherwiſe they be ſuddenly overtaken by Death, and ſeek Time for Penance, and not be able to find it. Our preſent Dangers ought now at leaſt to awaken us to give Ear to theſe preſſing Calls of our common Mother.

6. The firſt Thing then we are to do in Conſequence of theſe Warnings of Heaven, is to turn to God with our whole Heart, by a ſerious, ſpeedy, and effectual Repentance. This God calls for; this the Church of God calls for; without this (as ſhe perpetually inculcates, and every Child amongſt us knows) no Abſolution given by Man can be to any other Effect, but to add the Guilt of Sacrilege to the reſt of our Sins.

7. We think it our Duty then, at this Time, as Ambaſſadors for *Chriſt*, to addreſs ourſelves to all you whom God has committed to our Charge, earneſtly to beſeech you to be reconciled to God once for all; to turn from all your evil Ways; to come now to the Feet of *Chriſt*, and there bewail and confeſs your Sins, and there lay them down for ever; to join in a Body, to offer a holy Violence to Heaven, by Faſting, Alms, and Prayers; to lay aſide the Pomp and Pride of your Ornaments, to retrench your worldly ſenſual Pleaſures, and put on both the Habit and Spirit of true Penitents; leſt, if you neglect theſe Calls and Warnings of Heaven, you be quickly overtaken in your Sins.

Remember

Remember there is but a Hair's Breadth at any Time betwixt the Sinner and Hell; and that nothing ſooner draws down Judgments, than the Abuſe of Mercy, and the Contempt of the Threatnings of Heaven.

8. In the mean time, in order to avert the Wrath of God, and draw down his Mercy, we ordain that all Prieſts, in the holy Sacrifice of the Altar (except upon Feaſts of the firſt Claſs) after the Collect, or Collects of the Day, add the Collect againſt Earthquakes, and continue ſo to do till the End of *May* next; and that in the publick Chapels after Veſpers, and Complin on *Sundays* and Holidays, and after the Complin or Benediction on the Week-days, a *Miſerere* Pſalm be ſung for the ſame Intention, with the Verſicles and Reſponſes uſed in the ſeveral Veſpers of *Lent*, and the four firſt Prayers of the Litany. And we earneſtly recommend to all the Faithful, to be diligent in aſſiſting at theſe Devotions; and in their own Family Prayers, to add daily the ſame penitential Pſalm, in order to implore the divine Mercy.

Ex Miſſali Romano.

Tempore terræ motûs.

ORATIO.

OMnipotens ſempiterne Deus, qui reſpicis terram, & facis eam tremere: parce metuentibus, propitiare ſupplicibus: ut cujus iram terræ fundamenta concutientem expavimus, clementiam contritiones ejus ſanantem jugiter ſentiamus. Per Dominum noſtrum, *&c.*

SECRETA.

DEUS, qui fundâſti terram ſuper ſtabilitatem ſuam, ſuſcipe oblationes & preces populi tui, & trementis terræ periculis penitus amotis, divinæ tuæ iracundiæ terrores, in humanæ ſalutis remedia converte: ut qui de terrâ ſunt, & in terram revertentur, gaudeant ſe fieri ſanctâ converſatione cœleſtes. Per Dominum noſtrum, *&c.*

POST-COMMUNIO.

TUERE nos, Domine, quæſumus, tua ſancta ſumentes; & terram, quam vidimus noſtris iniquitatibus trementem, ſuperno munere firma, ut mortalium corda cognoſcant, & te indignante talia flagella prodire, & te miſerante ceſſare. Per Dominum noſtrum, *&c.*

The

The ſame in Engliſh.

I. *COLLECT.*

O Almighty and everlaſting God, who lookeſt upon the Earth, and makeſt it tremble; ſpare them that fear thee, ſhew Mercy to them that cry to thee; that we who have apprehended thy Wrath, ſhaking the Foundations of the Earth, may experience thy Clemency in healing all its Breaches. Through our Lord *Jeſus Chriſt* thy Son, *&c.*

SECRETA.

O God, who haſt founded the Earth upon its own Baſis, receive the Oblations and Prayers of thy People; remove entirely from us Dangers of Earthquakes, and turn the Terrors of thy Wrath into Medicines for our Salvation: That we, who are of the Earth, and muſt return again to the Earth, may have the Happineſs to become heavenly by a Saint-like Converſation. Through our Lord *Jeſus Chriſt.*

POST-COMMUNION.

PRotect us, O Lord, we beſeech thee, who partake of thy Holy Sacraments; and by thy heavenly Hand fix the Earth, which we have ſeen trembling for our Sins; that the Hearts of Mortals may be ſenſible that ſuch Scourges as theſe proceed from thy Anger, and ceaſe by thy Mercy. Through our Lord, *&c.*

Extract

Extract out of Clement XI. Orationes Consistoriales. *Printed in Folio, after a most pompous Manner, at the* Vatican, *A.D.* 1722.

In Consistorio secreto, habito die 15 *Januarij*, 1703.

In the secret Consistory, which was held the 15*th Day of* January, 1703.

ARGUMENTUM.

Concussa ingenti terræ motu proxima nocte ac magnopore deterritâ urbe, D. D. Cardinales admonet, recentem hanc calamitatem perspicuum esse cœlestis iræ argumentum; eosque ad illa edenda veræ pœnitentiæ & christianæ pietatis exempla quibus divina misericordia concilietur, accendit.

The ARGUMENT.

When the City had been shaken by a great Earthquake the last Night, and the Inhabitants had been very much affrighted, the Pope admonishes the Cardinals, that this so late Calamity is an evident Sign of the Anger of God, and stirs them up to the Exhibition of such Specimens of true Repentance and Christian Piety, whereby the Divine Mercy may be recovered.

Venerabiles fratres,

PRæteritâ nocte, ut probè nôstis, dedit Dominus metuentibus se signi-

My venerable Brethren,

THE Lord has afforded to such as fear him the last Night, as

ſignificationem, ut *fugiant à facie arcûs.* Commovit terram, & conturbavit eam: ſanavit contritiones ejus, quia commota eſt. Iratus eſt, & miſertus eſt nobis. Sunt hæc profecto miſerentis Dei monita, qui oſtendit populo ſuo dura, ut potaret nos vino compunctionis. Sunt patris amantiſſimi voces, quas nos, uti filios obſequentiſſimos, auſcultare convenit; ne alias inter tot, quibus circumdamur, obſtrepentium malorum pericula, miſerè indormientes, exprobari nobis audiamus propheticum illud, percuſſiſti eos, & non doluerunt, attriviſti eos, & renuerunt accipere diſciplinam: fecerunt peccata noſtra ut in ea propemodum luctuoſa tempora incidiſſe videamur, de quibus Salvator noſter prædixit, *Surget gens contra gentem, & regnum adverſus regnum, & erunt terræ motus per loca,*

as you well know, an Intimation that they ſhould *flee from the Face of the Bow.* [*Iſa.* xxi. 15.] He has mov'd the Earth, and diſturb'd it; he has healed its Wounds, becauſe it has been moved; he has been angry at us, and had Mercy upon us. Certainly theſe are the Admonitions of a compaſſionate God, who ſhews his People hard Things, that he might make us drink the Wine of Compunction. They are the Voices of a moſt loving Father, which it becomes us, as his moſt obedient Children, to hearken to; leſt otherwiſe, ſlumbering amidſt ſo many Dangers and Miſeries, with which we are ſurrounded, we may hear that of the Prophet, as a Reproach to us: Thou haſt ſmitten them, but they have not grieved; thou haſt ſorely afflicted them, and they have refuſed to receive Correction. Our Sins have

been

loca. Quod tamen Chriſti Domini verbis utentes non ſine lacrymis dicimus, *Hæc omnia initia ſunt dolorum.* Adeamus igitur, nullâ interpoſita morâ, ad thronum gratiæ, & depoſito, per veram pœnitentiam peccatorum pondere, obſecrationibus, jejuniis elecmoſynis, aliiſque pietatis operibus divinam nobis miſericordiam conciliemus, & Domino, *cujus dies prope eſt*, corda noſtra præparemus. Hæc autem, ut ferventiori charitate, uberiorique fructu fiant, cœleſtium munerum theſauros, quorum diſpenſationem nobis credidit altiſſimus, quanto citius proferre, & liberali manu erogare non omittemus. Interim iis omnibus, qui mox, Deo dante, ad glorioſum & nunquam deſiturum beatorum apoſtolorum urbis noſtræ patronorum ſepulchrum nobiſcum accedent, ac noſtris opportunam

been the Occaſion, that we ſeem in a Manner to have fallen into thoſe mournful Times, concerning which our Saviour foretold, *Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom*; *and there ſhall be Earthquakes in diverſe Places.* And we may uſe the Words of *Chriſt* our Lord, which yet we cannot do without Tears, *All theſe Things are the Beginnings of Sorrows.* Let us therefore, without any Delay, approach unto the Throne of Grace; and laying aſide the Weight of our Sins, by true Repentance, let us recover the Mercy of God to us by Prayers, and Faſting, and Almsgiving, and other Works of Piety, and prepare our Hearts for the Lord, *whoſe Day is near.* But that theſe Things may be done with more fervent Charity, and more plentiful Fruit, we will

tunam neceſſitatibus opem, quam nos privato noſtro ſacrificio ibidem hac ipsâ die humiliter invocavimus, conjunctis precibus implorabunt, triginta annos, & totidem quadragenas, de injunctis eis aut alias quomodo libet debitis pœnitentiis, in formâ eccleſiæ conſuetâ, relaxamus. Agite ergo, venerabiles fratres, quippe qui ſtatuti eſtis cuſtodes ſuper muros Jeruſalem; noctu atque interdiu clamate, ac iram Domini, flagitiis hominum provocatam, placare contendite. Exinanite calicem furoris & ruinæ, calicem doloris & tribulationis. Arripite thuribulum, hoc eſt preces ſanctorum, & medij inter ignem & arſurum populum conſiſtite. Ponite ab oculos inſtitutum quod profitemini, perſonam quam ſuſtinetis ſacram, & Chriſti ſanguine rubentem purpuram quam induiſtis. Sint pedes

not omit immediately to produce, and with a liberal Hand to expend thoſe Meaſures of heavenly Gifts, which the moſt High has committed to our Diſpenſation. In the mean Time, to all thoſe who will preſently, with God's Permiſſion, accompany us to the glorious and never-failing Sepulchre of thoſe bleſſed Apoſtles who are the Patrons of our City, and with united Voices will implore the Aſſiſtance which is wanting to our Neceſſities; (which we have ourſelves already done in our private Sacrifice this very Day) we relax thirty Years, and as many forty Days from the Penances which have been enjoined them, or which they owe on any Account whatſoever, in the accuſtomed Form of the Church. Go to therefore, my venerable Brethren, becauſe you are ordained to be

Guards

pedes veſtri pedes evangelizantium pacem, ut ita conterantur arcus & ſagittæ; atque imperet Deus ventis, & faciat tranquillitatem.

Guards upon the Walls of *Jeruſalem*. Cry aloud, both by Night and by Day, and ſtrive earneſtly to appeaſe the Anger of the Lord, which is provoked by the Wickedneſs of Men. Empty the Cup of Fury and Ruin, the Cup of Grief and Tribulation. Take up your Cenſer, that is, the Prayers of the Saints, and ſtand in the Midſt between the Fire and the People ready to be burnt. Set before your Eyes the Inſtitution which you profeſs, and the ſacred Character which you ſuſtain, and the purple Garment with which you are cloathed, and tinctured with the Blood of *Chriſt*. Let your Feet be the Feet of thoſe that preach the Goſpel of Peace, that ſo the Bows and Arrows may be broken, and God may command the Winds, and produce Tranquillity.

N. B. There was another *Secret Conſiſtory* the 19th of *February*, the ſame Year, 1703, for the like, or more vehement Earthquake at *Rome*, with the like Oration, for the Feaſt of Purification, when the Earthquake happened.

Extracts out of a Letter written to myſelf, by the Rev. Mr. Henry Heywood, *a Baptiſt Biſhop in* South Carolina, *dated at* Charles-Town, April 2, 1750.

'*Dear and Rev. Sir*,

'Laſt *Chriſtmas* was Twelvemonth I received 'from the Rev. Mr. *Matthew Randal*, [a Baptiſt 'Biſhop in *London*] your friendly Addreſs to the 'Baptiſts, which was very acceptable. The 'Thoughts of your having fled from the horrible '*Athanaſian Creed*, and left the eſtabliſh'd Church, 'and ſeeming inclined to join with the baptized 'Churches, gave me, and the reſt of my Bre-'thren, a ſenſible Pleaſure. We were likewiſe 'pleaſed to find you expreſs an Approbation of 'ſeveral of our Principles and Practices; and were 'far from being diſſatisfied with the Concern you 'ſhew for the Amendment of our Defects.

'When I came to this Country, our ſmall 'Church was in the Practice of reading the Scrip-'tures every *Lord's Day*, and laying on of Hands 'after Baptiſm; and although, before my coming, 'I found ſinging of *Pſalms* and the *Lord's Prayer* 'were diſuſed, I found no Difficulty in introducing

'the

'the firſt; and about a Year and an Half ſince, 'or ſomething better, I have likewiſe begun to 'uſe the *Conſtitution Liturgy*, in the eighth Book, 'the *Lord's Prayer*, and the mixed Cup at the '*Communion*. I have alſo informed our People, 'that Trine Immerſion was the antient and apoſto-'lical Practice, and doubt not it will be our con-'ſtant Practice for the future. So that the Defects 'you complain of are in a fair Way of being 'amended among us.—I have, ſince I wrote this 'Letter, received your Life, written by yourſelf; 'for which I thank you heartily, and ſhould have 'ſent you this ſooner, but that I waited to ſend my 'Catechiſm therewith; which you will find to be an 'Extract out of yours, only more ſuited to our 'preſent Settlement and Conſtitution.'

N. B. I do not here ſet down what is afterward added by Mr. *Heywood*, in a very zealous Manner, to perſuade me to be re-baptized, becauſe my Father, not in the leaſt dreaming but Infant-Baptiſm, without Immerſion, was allowed by our Saviour, baptized me in my Infancy, and without dipping; although I have been confirmed in my grown Years, have been in holy Orders 56 Years, have all that Time baptized, and given the Communion, as Occaſion ſerved; (only theſe laſt 35 Years, ſince I was ſatisfied that Baptiſm ought to be performed by Trine Immerſion, and in grown Years only, I have acted all accordingly.

This naturally puts me in Mind of a much longer and more zealous Letter, written to me laſt

May was Twelvemonth, from *Norwich*, by my good Friend Mr. *Killingworth*, to the ſame Purpoſe; but this upon Suppoſition that it was not certain that our Saviour or his Apoſtles appointed the Trine Immerſion, contrary to Mr. *Haywood*'s Declaration. This rigorous Procedure in many of our preſent Baptiſts, which I have ſhewn to be againſt the *Old* and *New Teſtament*, in my Argument, Pag. 485, 486, *priùs*, and appears to be againſt the Apoſtolical Conſtitutions, which are ſevere againſt Re-baptization. [See Pag. 486, *priùs*, [againſt the Determination of *Cyprian*, and *Dionyſius Alexandrinus*,] Pag. 487, and 542, *prius*.] I now add, againſt the Rule of *Chriſt* himſelf, in the *Conſtitutions*, v. 15. For the Chriſtian *Gentiles* complying with the Chriſtian *Jews*, as to the Obſervation of *Eaſter*, for the Sake of Uniformity, even where they knew them to be erroneous; againſt the Opinion of *Irenæus*, and the ſober Part of the Church in his Time, in condemning *Victor* for excommunicating the *Aſiaticks*, though they owned *Victor* went by the true Rule, and the *Aſiaticks* by the falſe one; and againſt the Practice of the Apoſtolical *Polycarp* himſelf, who, in the Caſe of *Anicetus*, the Biſhop of *Rome*, and his Church, when they had entirely omitted the Ante-paſchal Faſt, (always obſerved by the Apoſtles, and by *Polycarp* with them,) for ſeveral Succeſſions; yet would not *Polycarp* refuſe to communicate with *Anicetus*, and his groſly erroneous Church, in the holy Euchariſt itſelf, on that Account. *Euſeb. Hiſt. Eccl.* v. 24. Which is the ſame that I have done

done in receiving the Communion with the Diſſenting Congregations, who do not mix Wine and Water, according to the known Law of Chriſtianity, both in the *Conſtitutions*, all the old *Liturgies*, and the known Books of the *New Teſtament*. [See Pag. 483, 484, *prius*.]

But above all, I appeal to what has not been diſtinctly enough ſet down before, I mean one of the moſt ſolemn Remains of Primitive Chriſtianity, the *Catholick Didaſcaly* itſelf, in the Conſtitutions VI. 17. where the Body of the Apoſtles charge the Chriſtians "To be contented with one Baptiſm "alone, that which is into the Death of the Lord, "not that which is conferred by wicked Hereticks, "but that which is conferred by unblameable "Prieſts, unto the Name of the Father, and of "the Son, and of the Holy Ghoſt. And let not "that which comes from the Ungodly be received "by you. Nor let that which is done by the Godly "be diſannull'd by a Second. For as there is but "one God, one Chriſt, and one Comforter, and "one Death of the Lord in the Body; ſo let that "Baptiſm which is unto him be but one. But thoſe "that receive polluted Baptiſm from the Ungodly, "will become Partners in their Opinions; for they "are not Prieſts. For God ſays to them. [*Hoſ.* "iv. 6.] *Becauſe thou haſt rejected Knowledge, I "will alſo reject thee from the Office of a Prieſt to "me.* Nor indeed are thoſe that are baptized by "them initiated, but are polluted; not receiving "Remiſſion of Sins, but the Bond of Impiety. "And beſides, they that attempt to baptize thoſe

" already baptized, crucify the Lord afreſh, ſlay " him a ſecond Time, laugh at divine, and ridi- " cule holy Things, affront the Spirit, diſhonour " the ſacred Blood of Chriſt, as common Blood; " are impious againſt him that ſent, him that ſuf- " fered, and him that witneſſed." Or, as the ſame Law is abridged in the XLVIIth Canon of the Apoſtles, " If a Biſhop or Preſbyter re-bap- " tizes him who has had true Baptiſm, or does not " baptize him who is polluted by the Ungodly, let " him be deprived, as ridiculing the Croſs and the " Death of Chriſt, as not diſtinguiſhing between " real Prieſts and counterfeit ones."

For the Trine Immerſion I appeal to the Lth Canon: " If any Biſhop or Preſbyter does not per- " form the three Immerſions of the one Admiſſion, " but one Immerſion, which is given unto the " Death of Chriſt, let him be deprived: For the " Lord did not ſay, *Baptize unto my Death*; but, " *Go ye and make Diſciples of all Nations, baptizing* " *them unto the Name of the Father, and of the* " *Son, and of the Holy Ghoſt.* Do ye therefore, O " Biſhops, baptize thrice, into one Father, and " one Son, and one Holy Ghoſt, according to the " Will of Chriſt, and our Conſtitution by the " Spirit."

This rigorous Procedure of the Baptiſts ſeems to me ſo diſhonourable to the Chriſtian Religion, as if involuntary Miſtakes about a ritual, ſhould quite invalidate a ſacred Ordinance of the Goſpel; and ſo fatally pernicious to any Hopes of the general Recovery

Recovery of the true old Method of Baptiſm in future Generations, in the ſeveral good Men of different Parties among us; who ſeem to me not much indiſpoſed to reſtore it hereafter, but will not eaſily, I believe, be brought to renounce either their Baptiſms or Ordinations on ſuch Accounts, that it grieves me ſorely to obſerve the Obſtinacy of the Baptiſts in this Matter; I hope Time, and farther Conſideration, may bring them to a better Diſpoſition. However, if I can recover that Society for promoting Primitive Chriſtianity, which I am endeavouring, [See Pag. 610—619, *prius*,] I ſhall faithfully lay before them Mr. *Heywood*'s Arguments, and do what I can that theſe Matters may be throughly examined and ſettled, for the Satisfaction of all good Chriſtians hereafter.

Page 486, *Line* 11, of the ſecond Part, *read* Liberty; *or in the Words of the* Conſtitutions vi. 20. *Such as lays no Compulſion in Things poſitive.*

Page 52, *Line* 8, of the third Part, *read* Manners. I except alſo, that bloody *Northern Light* ſeen at *London*, by ſuch as were early enough up on *Tueſday*, *October* 2d, at 4 in the Morning; which was very affecting and frightful.

Page 55. *Line* 14, add,

Nor muſt we forget that much later large Ball of Fire, with its long fiery Tail, that paſſed ſwiftly over a great Part of *England*, and probably, of *Scotland* alſo, *July* 22, 1750. It appeared at *Solway Firth*, near *Carliſle*, and almoſt perpendicularly over that City: It was alſo ſeen at *Newcaſtle*, *Coventry*,

Coventry, and *Briſtol*; as our News-Letters tell us. But it more particularly was ſeen at about 15 or 20 Degrees Elevation, at *Normanton*, and *Weſton*, in *Rutland*; and was very frightful there, to thoſe who ſaw it, and particularly to Sir *John Heathcote* himſelf. It alſo paſſed almoſt perpendicularly over *Ramſey*, in *Huntingdonſhire*; as my Nephew Mr. *Thomas Whiſton*, who is the Incumbent there, informs me; according to which Direction it muſt have paſſed over *Cambridgeſhire*, *Eſſex* and *Kent* alſo; tho' the Time of Night it paſſed by, which was before Twylight was down, or the Stars viſible, with which its Courſe might have been compared, and the Suddenneſs and Swiftneſs of its Paſſage, have prevented I fear, ſuch good Obſervations as are neceſſary to the Determination both of its Altitude and Magnitude. However, I doubt not, but it ought to be eſteemed one of the remarkable Signals of thoſe terrible Judgments of God, which are now begun, and more are approaching.

Page 58, *Line* 28, add,

We have alſo had two more Earthquakes in *England* very lately, both of conſiderable Extent; the former has been already mentioned, *Pag.* 216, of this 3d Part, from the *Daily Advertiſer* of *Aug.* 29. It was about 6 o'Clock in the Morning, and reached to a Circle of about 40 Miles in Diameter. The other Earthquake was much more conſiderable; it happened on *Sunday*, *Sept.* 30, and extended alſo about a Circle of 40 Miles Diameter, from near *Nottingham*, and *Lincoln*, Northward,

to

to *Northampton*, and near *Huntingdon* Southward. Whether it extended any Way farther, I have not yet heard. It was very remarkable at *Bourn* in *Lincolnſhire*, as the News informs us. 'Tis however certain, that at *Okeham* in *Rutland*, while Dr. *Newton*, of *Oxford*, was in his Sermon there, the People in the Gallery were ſo fearful of the Church's falling upon them in the Earthquake, that they ran out of the Church, and obliged the Preacher to come out of the Pulpit. I was at that Time at our Baptiſt Meeting, at *Morcote*, in the ſame County, when Mr. *Pennay*, the Baptiſt Miniſter at *Lincoln*, was in the Pulpit; but I cannot ſay, that I either felt the Shake, or heard the Noiſe; which yet, I afterward heard ſome others of the Congregation did; tho' I was informed of it as a great Earthquake, by almoſt every Body elſe out of that Meeting immediately.

N. B. Altho' I have felt ſo little of the late Earthquakes myſelf, I ſhall take this Opportunity of deſcribing that known one *Sept.* 8, 1692. which I felt moſt diſtinctly. I was then Fellow of *Clare-Hall*, in *Cambridge*, and in my own Chamber two Stories high, in the *South-Weſt* Corner of that College, and at my Studies. It was about two o'Clock in the Afternoon; I do not remember to have heard any Noiſe, but felt the Shake ſo plainly, that I directly perceived it to be an Earthquake; whereupon I ran down one Pair of Stairs, into the combination or common Room, where the Maſter and ſome Fellows were ſitting at a Table. I ſaid haſtily, "Maſter, there is an Earth-

"quake;"

quake;" He ſaid, he thought that ſome Dog was under the Table; but he did not think of an Earthquake. However, I made no Stay there, but ran down the lower Stairs into the Court, and as I ran, I diſtinctly ſaw the College move backward, and forward, in the Way of Vibration. But by that Time I got into the Middle of the Court, which was not large, I perceived the Shake to be over. Yet could the whole Duration be hardly leſs than a Minute, and an half, which is the Time Mr. *Ray* allots for its Duration alſo.

N. B. Dr. *Stukeley*, in his late moſt excellent Paper *of the Philoſophy of Earthquakes*, takes Notice of one Thing, as moſt highly remarkable, as it moſt certainly is, *viz.* that in the late *London* Earthquakes a proper Providence appeared diſtinctly and directly miraculous. I ſhall give the Reader his own Words. Pag 33, 34.

" But whether our Conjectures upon this impor-
" tant Subject be well founded or no, it certainly
" becomes a Chriſtian Philoſopher, whilſt he is
" inveſtigating material Cauſes, to look up and re-
" gard the moral Uſe of them. For in Reality,
" every Thing, the whole World, was ultimately
" for that Purpoſe made. When we ſee ſuch a
" kind of Spirituality impreſs'd on mere Matter,
" as this amazing Property of Electricity, it
" ſhould kindle in us a high Ambition of aſſert-
" ing, and exerting the infinitely ſuperior Value,
" and Powers, and Excellency of the ſpiritual
" Part of us, deſtin'd to an immortal Duration.

" And,

" And, of all the great and publick Calamities, " which affect us Mortals, Earthquakes claim " the firſt Title to the Name of Warnings " and Judgments. None ſo proper to threaten, " or to execute Vengeance upon a guilty People. " Nor has any other, thoſe annexed Terrors, ſo " much of the unuſual, the unavoidable, the ſud- " den and the horrible Apprehenſion of being " cruſh'd to Death, or buried alive. And when " in our own Sight, theſe rare and extraordinary " *Phænomena* appear, it cannot but be a Leſſon " to us, to do our Duty towards that great Being, " who, by a Drop of Water, can produce Effects " ſo prodigious.

" That Earthquakes proclaim themſelves to " Mankind in this Light, is further deducible " from this Obſervation, the *ninth* in our Reca- " pitulation of Circumſtances; that they are pecu- " liarly directed to great Cities, and Maritime " Towns, thoſe Nurſeries of Wealth, Luxury, and " of all the Evils naturally flowing therefrom. It " would be childiſh to rehearſe from old Hiſtory, " or modern, a Proof of it; we have no other " Notices of them. Look upon theſe two Shocks " we have here felt; we own that *Hampſted-Heath*, " and *Finchley-Foreſt*, and *Kennington-Common* were " affected with it; yet it is notorious that *London* " was the Center, the Place to which the Finger of " God was pointed.

" And this leads us, in the *third* Place, to con- " ſider the Uſe and Purpoſe of theſe *magnalia* " *naturæ*, and Prodigies of the Agency of mate-

" rial

" rial Cauſes. For nothing ſure, but an electrical " Shock, and that from a divine Hand, could have " been ſo well adjuſted, as twice, nay four Times, " to ſhake every Houſe in *London*, and not throw " one down."

Pag. 41, 42, 43. " The greater the Terror [ſays " Dr. *Stukeley*] accompanying Earthquakes, the " greater a Bleſſing is our Deliverance from the " Danger of it! What can equal God's Power " and Judgment, but his Mercy? Conſider the " wonderful Conſequence, that the whole City of " *London* ſhould ſo ſenſibly be ſhaken, and yet no " one inhabited Houſe to fall, nor one Perſon " kill'd. Amazing Inſtance of Power and Good- " neſs in our Preſervation! And this not only " once, but the ſecond Time alſo, though evi- " dently ſtronger was the Concuſſion; ſo ſtrong, " that almoſt every Perſon was thoroughly per- " ſuaded, that ſome Part, at leaſt, of their Houſes " was falling down.

" Can we help admiring, that Judgment ſhould " be ſo tempered with Mercy! Do we look only " at the ſecond Cauſes with our Unbelievers, and " ſport away the Divine Preſence, as if it was an " ordinary Occurrence of every Day? They want " to ſee a Miracle. Nought can affect them but " a direct ſupernatural Agency.

" I anſwer, behold a viſible and notorious Mi- " racle, plainly obvious, and before all their Senſes. " For can there be a greater Miracle? Can any " Thing be more directly the Finger of God than " this, which we ourſelves ſaw with our Eyes, that " befell the whole City of *London?*

" We

" We know the Nature of the building of *London* Houſes, which ſometimes fall of themſelves, " without ſhaking. Wonderful then is it to be " thought, and a Miracle indeed, that every Houſe " in this vaſt City ſhould be twice agitated, and " rocked to and fro, and not one fall, nor one Perſon receive any Damage.

" In vain will the Philoſophers ſeek for a Solution of this Problem in natural Cauſes only. By " their chymical Experiments they make ſome " little mimic Imitations of Tremors and Fumes, " and Exploſions; ſo by Gun-powder we ape the " regal Voice of Thunder. But where is the diſcretionary Act of Mercy and Benignity, that ſeparates between the vengeful and kind? Theſe " ſecond Cauſes act according to their material " Nature, like the roaring Waves of the Ocean, " that flow in, and overwhelm every Thing where " a Breach is made. They can obſerve no Diſtinction between the Lands of a righteous Man " and of a Sinner; they cannot ſtop at the Breach, " and gather themſelves on a Heap, and not enter " in at all, as the Waters of *Jordan* did.

" But in the Caſe before us, the Hand of the " Lord that ſtayed the flowing of the Waters, that " quelled the raging of the Sea, and its proud " Waves, ſets Bounds to the trembling of the " Earth. Hither ſhall its Vibrations go, and no " further. When, alas! if it went but one Inch " further (in Compariſon) a total Ruin muſt unavoidably follow.

" Conſider

" Conſider this Particular, when applied to all " the Buildings in this immenſe City, and wonder, " and adore that almighty Providence, which over- " looked us, and preſcribed the Limits, ſo narrow, " ſo preciſe, which ſaved us from univerſal Havock!"

And again, Page 45. " We obſerved before a " plain and notorious Proof of God's Hand in " theſe Judgments, that he could move a whole " City, without throwing down a Houſe. And this is " moſt aſſuredly a ſecond Proof that he viſits *only* " great Cities with theſe Judgments. And we " muſt conclude this to be as ſtrong an Argument " of a divine Interpoſition in theſe Affairs, as any " mathematical Demonſtration."

However, I take Leave to add this myſelf, that tho' Earthquakes *chiefly* affect very great and very wicked Cities, as the Doctor obſerves, yet are not either thoſe Earthquakes, or God's providential Interpoſition, *wholly confined* to them; as it is plain in the 8 or 9 late Earthquakes in *England*, where the Concuſſions have extended ſometimes as far as thoſe in *London*, and yet hardly thrown down a ſingle Houſe, or killed a ſingle Perſon all this Time. Bleſſed be the Name of the Lord! May the Conſideration of this his amazing Goodneſs to us lead us to a true Repentance!

I alſo very much ſuſpect, that what Dr. *Stukeley* ſeverely intimates, Pages 37, 38, is too likely to prove true, with reſpect to the great ones and the careleſs Multitude. His remarkable Words are theſe:

" It

" It is true, an Earthquake cauſes an univerſal " Dread among all Sorts of People; even the Phi- " loſopher, immerſed in Speculation of ſecond " Cauſes, quakes, as well as the Pious, whoſe Fear " proceeds from ſolid Piety, a due Senſe of the " *Anger* of the Almighty Being. We ſaw the late " Earthquakes affrighted every one; but as to the " Generality, it was but for a Moment. When " they found themſelves ſafe and alive, thoughtleſs " they went to their Buſineſs, or their Diverſion; " and this not only the firſt, but the ſecond Time. " And I am apprehenſive, were another and another " to come, they would only be leſs regarded than " the preceding." So far Dr. *Stukeley*. To which I ſhall only add, that what he ſays, I doubt, will be true; but this only till that *great Earth-quake*, which I expect ere long at *London*. See Pag. 42, 43, 135, 136, 137, which will quite alter the Scene; for after the Slaughter of the 7000 *Men of Name* or *Note*, we are aſſured there, *the Remnant will be affrighted, and give Glory to the God of Heaven*. Pag. 43, 138.

Page 179, of the *3d Part*, *Line antepenult*. add,

It may be neceſſary to take ſome Notice here of the notorious and barbarous Breach of another Law of God, given by *Moſes* to the *Jews*, but obliging us Chriſtians alſo, which ſoon follows the ten Commandments, *Exod.* xxi. 16. *He that ſtealeth a Man, and ſelleth him, or if he be found in his Hand, he ſhall ſurely be put to Death*. So is our Verſion from the *Hebrew*. The *Septuagint* Verſion is thus: *Whoſoever ſtealeth any one of the Children of* Iſrael,

and overcometh, and ſelleth him, and he be found with him, he ſhall ſurely die. Deut. xxiv. 7. *If a Man be found ſtealing any of his Brethren of the Children of* Iſrael, *and maketh Merchandize of him, or ſelleth him, then that Thief ſhall die, and thou ſhalt put Evil away from among you.* So is our Verſion from the *Hebrew.* The *Septuagint* Verſion is thus: *If a Man be found ſtealing a Soul of his Brethren, the Children of* Iſrael, *and tyrannizeth over him, and ſelleth him, that Thief ſhall die, and thou ſhalt put the Evil away from among you.* How near to this horrible Crime, to which Death is here peremptorily denounced, is the buying and ſelling our Black Slaves, or tyrannizing over them when they are ſold, I ſhall not poſitively determine; but think it highly fit to be conſidered by thoſe Merchants that are therein concerned, leſt this alſo prove to be another of thoſe heinous Crimes for which the Divine Vengeance is now juſtly to be feared. See *Horeb Covenant Reviv'd* throughout: Where more ſuch Laws that oblige Chriſtians, but broken by them, are ſet down.

Page 190, of the *3d Part*, *Line* 2, dele the Words *and laſt:* But after the Break in the Middle, add:

The eighth and ninth of thoſe Judgments belonging to theſe Times, I reckon thoſe Imitations of the two moſt univerſal of all the Changes that have been, or are to be made, upon our Earth; I mean, the general *Deluge*, and final *Conflagration.* Theſe are both mentioned by the Apoſtle *Peter*, in his Second Epiſtle, Chapter iii. Verſes 3, 4, 5, 6, 7, and

7, and at this Time of the groſſeſt Scepticiſm and Infidelity, as to divine Predictions of Judgments, cannot but deſerve our moſt attentive Conſideration. *Knowing this firſt, that there ſhall come in the laſt Days Scoffers, walking after their own Luſts, and ſaying, Where is the Promiſe of his coming? For ſince the Fathers fell aſleep, all Things continue as they were from the Beginning of the Creation. For this they are willingly ignorant of, that by the Word of God the Heavens were of old, and the Earth ſtanding out of the Water, and in the Water: Whereby the World that then was, being overflowed with WATER, periſhed. But the Heavens and the Earth which are now, by the ſame Word are kept in ſtore, reſerved unto FIRE, againſt the Day of Judgment, and Perdition of ungodly Men.* Now theſe two Judgments of the *Deluge*, and *Conflagration*, naturally put me in mind of thoſe frequent and terrible *Inundations* of *Water* and *Fires*, which have of late been ſo very remarkable in our *Magazines* and *News Papers*. And to what farther Degrees of Frequency and Deſolation they may proceed, unleſs a general Reformation prevent them, we none of us know, but all of us have juſt Cauſe to fear. [See Mr. *Warner*'s moſt ſerious and excellent Sermon before the Lord-Mayor, upon the *Fire of London*, 1666, preached 1749; which I heartily recommend to every ſober Perſon's Conſideration.]

N. B. July 19, 1750, I began at *Tunbridge-Wells*, my VI Lectures on the Reſtoration of the

Jews; which I had there two Years before: With the III additional Lectures, occaſion'd by the late Meteors and Earthquakes, which I had at *London*, at the Time of thoſe Earthquakes. And although at *London* I had 27 and 43 Auditors, on the 6th and 10th of *March*, and no fewer than 65 on the 8th, which was the Evening after the Second, or Great Earthquake; and I propoſed to have the ſame III Lectures in that Courſe at the *Wells*, yet did I find Matters quite otherwiſe there. For after my firſt Lecture, when I had 18 Auditors, and they perceived I intended to diſcourage the Gameing, and other Fooleries of that Place; and to call them to attend to the Warnings of Providence, by the late Meteors and Earthquakes, and to a Reformation of their Manners, not a ſingle Perſon came to my ſecond Lecture. So I came away, and was forced to leave the unthinking and pleaſurable Part to their own Folly; and I fear, in no long Time, to their own Deſtruction alſo. I cannot better conclude this Paper than with Dr. *Stukeley*'s own moſt proper and ſerious Concluſion, *Page* 46, 47.

"In the mean Time, let us not think on running *away* from the Danger, ſo much as on mending our *Ways*; perfecting the Chriſtian Life; reforming the abominable Crimes, ſo juſtly chargeable on great and Maritime Cities, overflowing with Riches, Pride, and Luxury, with Vanity, Pleaſure, and Profaneneſs, with Gaming, Immorality, Infidelity, and eſpecially, with the notorious Crime of Sabbath-breaking, [Profanation of the Lord's Day,] which is the

the Foundation of all, and comprehends all others; for it prevents People from amending of any. If they fail of their Duty towards God, in making their regular Approaches to his Temple, no Wonder they are guilty of all Crimes; regard neither God nor Man. If they fail of coming, where they may hope for the kindly Influences of God's Holy Spirit, we need not wonder at their egregious Wickedneſs: They become abſolutely irreclaimable.

But of you, my beloved Brethren, here aſſembled, I hope better Things. You ſhun the degenerate Corruptions of this evil Age; you are not of the Number of thoſe that frequent our publick Meetings of Folly, from the Morning Rendezvouſes, to the Midnight Aſſemblies; and *that* protracted to the Morning Light again. As if we ought to baniſh all ſerious Thoughts of our immortal Intereſts; and *that* in the ſacred Seaſon of Lent; deſtin'd by the Church, for this very ſerious Purpoſe.

Let us think how this Warning happen'd to us in the Time of Lent, when they were revelling in their Places of Entertainment, both Morning and Evening, as if no ſuch Thing had been; and this on the very Days; as if they confronted and dar'd Almighty Vengeance. Much of a parallel Caſe with that of the famous City of *Herculanum*, which is now the Entertainment of the Curious. Firſt, it was miſerably ſhatter'd by an Earthquake, whilſt the People were at their Diverſions in the Theatre; where all aſſembled periſhed. This was in the firſt Year of *Titus* the Emperor:

But

But such a partial Judgment not mending their Manners, 9 Years after the whole City was destroy'd by a Lake of liquid Fire and Brimstone, from Mount *Vesuvius*, just in the Manner we now find it, 50 Foot deep in Cinders, and Ashes."

N. B. Mr. *Feuguelin*, a Clergyman of *Bern* and *Zurich*, and a Man of Letters, came to see me in *London*, *May* 31, 1750, and went in the Coach with me as far as *Rochester*, *June* 7, in his Way to *Paris*. He had been Chaplain to a Regiment of *Switz*, in the Service of the King of *Sardinia*, under whom the Remains of the two oldest Witnesses to genuine Christianity, the *Waldenses* and *Albigenses*, now live, and whom that Prince has never persecuted. He informed me, that the *Vaudois*, about 10,000 in Number, have 13 Ministers (of old they were called *Barbs*) whom he knew, and they told him, that out of those 10,000 they have not had one Bastard among them in 30 Years Time. Now this is to me a most remarkable Character of true Religion, and agrees well with my Expectation, that they will soon be farther advanced, or in Prophetick Language, *ascend up to Heaven in a Cloud*. At which Moment of Time, or *Hour*, I expect that *great Earthquake* which is to overthrow the *tenth Part* of *London*, and to slay 7000 Men of Note therein, when the *Remnant will be affrighted, and give Glory to the God of Heaven*. Of which see Pag. 42, 135,—138, *prius*, and the additional Sheet of the 2*d*. Edition of my *Essay on the Revelation*, Pag. 329—332.

N. B.

N. B. Page 14, *Line* laſt but three, add, Which Brother of mine has been no more than a Curate theſe 43 Years at *Somerſham* near *Huntingdon*, becauſe he would neither ſign Articles nor read the *Athanaſian* Creed againſt his own Judgment and Conſcience: Which puts me in Mind of what I formerly ſaid to him, and repeated it to him the other Day:

"Brother, this World was made for the Rectors, the next for the Curates. You and I muſt ſtay for the next World." Which we were both willing to do.

Page 280, *Line* 11, add, Thus the famous modern Pamphlet, intitled *Chriſtianity not founded on Argument*, urges a very ſtrong Objection againſt that Religion, from the Admiſſion by almoſt all Parties of ſuch Infants into it as are uncapable of all Religion. This grand Objection has been endeavoured to be anſwered by a *Cambridge*, as well as an *Oxford* Scholar; by Mr. *Mole*, by Dr. *Doddridge*; by Dr. *Leland*; and by Dr. *Benſon*; but this only by giving up in effect, that Baptiſm as unſcriptural. Nor is it poſſible to anſwer this Objection on any other Foundation, as my ſagacious Friend Mr. *Killingworth* has unanſwerably demonſtrated, in his acute *Remarks* on thoſe ſeveral Pamphlets. So that this Author, inſtead of hurting the Evidence for the Truth of the real Chriſtian Religion, as he thought, has done great Service to it, by almoſt forcing our modern Parties to correct one of the moſt unhappy Corruptions that have long been a Reproach to them, and to our common Chriſtianity.

N. B.

N. B. Upon the going of these last Corrections of this 3*d*. Part of my Life to the Press, tho' I shall say nothing of an Earthquake at *Northampton*, before the first at *London*, but then not supposed to be so; nor of that in the *Gentleman's Magazine* for *October*, *Pag.* 456, 457, in the Fens of *Lincolnshire*, *Aug.* 23 last; yet is there in the *General Evening Post*, from *October* 6, to the 9*th*, such a dismal Account of another late Earthquake at *Philippoli*, or *Philippopoli*, in *Romania*, that I cannot forbear to transcribe it.

"From *Constantinople*, by Yesterday's Mail, we have Confirmation of the dreadful Earthquake at *Philippoli*, mentioned in the former, with these additional Particulars, That almost the whole City, which is one of the best in *Romania*, has been swallowed up; and they reckon about 4000 Persons perished there. The Damage was not less in the Towns, Villages, and Hamlets near that unhappy Spot, most of them having been either demolished by the violent and repeated Shocks of this Earthquake, or laid under Water by the overflowing of the River *Mariza*."

N. B. The Preface to the following *Common-prayer-Book* is here omitted, as having been already inserted, Part II. Page 422—427. Which *Common-prayer-Book* is however hereby heartily recommended to the Publick, in Consequence of the most serious and Christian Proposals in the *Disquisitiones Modestæ*, lately published.

London, *Nov.* 5, 1750. WILL. WHISTON.

FINIS.

THE LITURGY OF THE CHURCH OF *ENGLAND*,

Reduc'd nearer to the

PRIMITIVE STANDARD.

Humbly propos'd to

PUBLICK CONSIDERATION.

By *WILLIAM WHISTON*, M. A.

The SECOND EDITION, Corrected.

LONDON:

Printed for the AUTHOR, and sold by Mr. WHISTON, in *Fleet-Street*; and Mr. BISHOP, in *Little Turn-Stile, Holborn.* M.DCC.L.

THE whole Church in every Place ought to be distinguished into the Catechumens, the Penitents, and the Faithful.

The proper Persons to administer in all the solemn Parts of Publick Worship are the Bishops, and in their Absence, and by their Permission, the Presbyters; and both as assisted by the Deacons.

The Posture in Prayer is kneeling, on all Days but the Lord's-Days, and between Easter and Pentecost; on which it is standing; as a memorial of Christ's Resurrection.

The Hours for secret Prayer are the Third, Sixth, and Ninth; in Memory of Christ's Condemnation, Crucifixion, and Death at those Hours; and the Lord's Prayer is ever to be then used.

Solemn Days are Festivals, greater and lesser; and Fasts greater and lesser.

The greater Festivals are Easter-day and the Eighth Day after it; the Ascension, and Pentecost; with all Lord's Days.

The lesser Festivals are the Sabbath Days, or Saturdays; with the 50 Days from Easter to Pentecost; besides the Feast of the Nativity, and the Days of the Apostles &c.

The great Fast is but one, that of Passion Week; especially Friday, and Saturday till Day-break; to be celebrated by abstaining from Flesh and Wine, and by extraordinary Devotion and Alms giving.

The lesser Fasts, called also Days of Abstinence, or Stations, are all Wednesdays and Fridays; excepting those between Easter and Pentecost; with Lent, or the five middle Days before Passion-Week; to be celebrated, by fasting till the Ninth Hour, or till Evening, and by proper Devotions.

Publick Prayers are to be used Morning and Evening every Day: At noon on Wednesdays and Fridays the Penitential Office or Litany may be added; as on the Lord's Day is the solemn Communion Service to be used, about the same Time.

The Church is to meet together on Mondays, for the Exercise of Christian Discipline, according to the Laws of the Gospel.

Easter-day is now the next Lord's-day after the 14th Day of the Jewish, or Lunar first Month; which Month begins with the New-moon just before, or just after the vernal Equinox; that so the 14th Day or full Moon may ever fall into Passion Week.

The Lessons may be taken from the usual Tables and Calendars; with such Alterations as peculiar Circumstances shall require; the Prayer of Manasses, may be read instead of the History of Bell and the Dragon.

When any Lessons or Portions of the four Gospels are read, it is to be done by a Priest or Deacon; and the Congregation is to stand up.

Other suitable Collects or Prayers may be added at the Discretion of the Bishop or Presbyter that officiates, provided they be sacred Forms, or exactly agreeable thereto; or else used here in other Offices; at least in their Composition unexceptionable.

The Men and Women are to sit separate in the Publick Assemblies.

The ORDER for

MORNING PRAYER,

Daily throughout the Year.

***

Father, and I will ſay unto him; Father I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. *S. Luke* 15. 18, 19.

Enter not into judgment with thy ſervants, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 *S. John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloak them before the face of Almighty God, our heavenly Father; but confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And as we ought at all times humbly to acknowledge our ſins before God, ſo ought we particularly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, and hear his moſt holy Word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me.

A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.

ALmighty and moſt merciful Father; we have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults: Reſtore thou them that are penitent: According to thy promiſes declared unto mankind in Chriſt Jeſus our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live

a godly, righteous, and ſober life, To the glory of thy holy, Name. Amen.

The Abſolution or Remiſſion of ſins, to be pronounced by the Biſhop or Prieſt alone, ſtanding; the People ſtill kneeling.

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore we beſeech him to grant us true repentance, and his Holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, thro' Jeſus Chriſt our Lord.

The People ſhall anſwer here, and at the end of all Prayers, Amen.

On the Lord's day, inſtead of the ordinary Confeſſion and Abſolution, theſe following may be uſed.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. Grant that we may earneſtly repent, and be heartily ſorry for all our ſins, and provocations: that the remembrance of them may be grievous unto us; as the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father: For thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt: and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Thro' Jeſus Chriſt our Lord. Amen.

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that, with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, thro' Jeſus Chriſt our Lord. Amen.

Note, *That when none but the faithful are present, the Service may begin here.*

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our *trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from † evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

* *Debts, as we forgive our Debtors.*

† *The evil One.*

Then likewise he shall say,

O Lord open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answ. O Lord, make haste to help us.

Here all standing up, the Priest shall say.

Glory be to the Father, * and thro' the Son, * in the Holy Ghost.

* *Or, by] and so every where.*

Answ. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Priest. Praise ye the Lord.

Answ. The Lord's Name be praised.

Then on Saturdays *shall the following Psalm, or the 8th or 19th be used: but on* Sundays, *and between* Easter *and* Pentecost, *the 103d Psalm is to be used in their stead.*

Psalm 95.

O Come let us sing unto the Lord, let us heartily rejoice in the strength of our Salvation.

Let us come before his presence with thanksgiving, and shew our selves glad in him with Psalms.

For the Lord is a great God, and a great King above all gods.

In his hands are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it, and his hands prepared the dry land.

O come let us worship, and fall down, and kneel before the Lord our Maker.

For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.

Glory be to the Father, through the Son, in the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then

Then ſhall follow the Pſalms, in order as they are appointed. And at the End of every Pſalm and Hymn, excepting all Days of Faſting and Abſtinence, may be repeated,

Glory be to the Father, through the Son, in the Holy Ghoſt.

Anſw. As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Then ſhall be read the appointed Leſſons: [*before each of which may at all times be premiſed ſuch an Argument, and after which ſuch a ſhort Exhortation may be added, as are uſed in the Church of Neufchatel.*] *And after the firſt Leſſon may be ſaid or Sung the following Hymn on Sundays and Holidays, and between Eaſter and Penticoſt.*

Note, *That before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter or Verſe of ſuch a Chapter of ſuch a Book; *And after every Leſſon,* Here endeth the Firſt, or the Second Leſſon.

Te Deum.

WE praiſe thee, O God, we acknowledge thee to be the Lord.

Thy whole creation does glorify thee, the Father everlaſting.

To thee all Angels cry aloud, the heavens, and all the powers therein.

To thee Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord God of Hoſts.

Heaven and Earth are full of the Majeſty of thy glory.

The glorious company of the Apoſtles praiſe thee.

The goodly fellowſhip of the Prophets praiſe thee.

The noble Army of Martyrs praiſe thee.

The holy Church throughout all the World doth acknowledge thee.

The Father of an infinite Majeſty;

Thine honourable, true, and only Son;

Alſo the Holy Ghoſt the Comforter.

Thou art the King of Glory, O Chriſt.

Thou art the only begotten Son of the Father.

When thou tookedſt upon thee to deliver man, thou didſt not abhor the Virgin's womb.

When thou hadſt overcome the ſharpneſs of death, thou didſt open the kingdom of heaven to all believers.

Thou ſitteth at the right hand of God, in the glory of the Father.

We believe that thou ſhalt come to be our Judge.

We therefore pray thee, help thy ſervants, whom thou haſt redeemed with thy precious blood.

Make

Make them to be numbred with thy Saints, in glory everlaſting.

O Lord ſave thy people, and bleſs thine heritage.

Govern them, and lift up them for ever.

Day by day, we magnify thee;

And worſhip thy Name, ever world without end.

Vouchſafe, O Lord, to keep us this day without ſin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be ſhewed upon us, as our truſt is in thee.

O Lord, in thee have we truſted; let us never be confounded.

On Saturdays this Hymn, or the 148th Pſalm, may be uſed inſtead of the former.

O All ye works of the Lord, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O ye heavens, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O ye angels of the Lord, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O all ye waters, that be above the heavens, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O all ye powers of the Lord, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O ye ſun and moon, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O ye ſtars of heaven, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O every ſhower and dew, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O all ye winds, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O ye fire and heat, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O ye winter and ſummer, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O ye dews and ſtorms of ſnow, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O ye nights and days, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O ye light and darkneſs, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O ye ice and cold, bleſs ye the Lord,

Praiſe and exalt him above all for ever.

O ye froſt and ſnow, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O ye lightnings and clouds, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O let the Earth bleſs the Lord,
Let it praiſe and exalt him above all for ever.

O ye mountains and little hills, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O all ye things that grow on the earth, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O ye fountains, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O ye ſeas and rivers, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O ye whales, and all that move in the waters, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O all ye fowls of the air, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O all ye beaſts and cattle, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O ye children of men, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O Iſrael bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O ye prieſts of the Lord, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O ye ſervants of the Lord, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O ye ſpirits and ſouls of the righteous, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O ye holy and humble men of heart, bleſs ye the Lord,
Praiſe and exalt him above all for ever.

O give thanks unto the Lord,
Becauſe he is gracious; for his mercy endureth for ever.

O all ye that worſhip the Lord, bleſs the God of gods,
Praiſe him, and give him thanks; for his mercy endureth for ever.

Then ſhall be read in like manner the ſecond Leſſon, taken out of the New Teſtament; and after that, on Sundays and Holidays, and from Eaſter to Pentecoſt, may be uſed the Hymn following, or the 145*th Pſalm in its ſtead.*

S. Luke

S. Luke 1. 68.

BLeſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people;

And hath raiſed up a mighty ſalvation for us in the houſe of his ſervant David;

As he ſpake by the mouth of his holy prophets, which have been ſince the world began;

That we ſhould be ſaved from our enemies, and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers, and to remember his holy covenant.

To perform the oath which he ſware to our forefather Abraham, that he would give us;

That we being delivered out of the hands of our enemies might ſerve him without fear;

In holineſs and righteouſneſs before him, all the days of our life;

And thou, child, ſhalt be called the prophet of the Higheſt, for thou ſhalt go before the face of the Lord, to prepare his way;

To give knowledge of ſalvation unto his people, for the remiſſion of their ſins;

Through the tender mercy of our God, whereby the Day ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death, and to guide our feet into the way of peace.

Glory be to the Father, &c.

As it was in the, &c.

On Saturdays this Pſalm ſhall be uſed; or elſe the 104*th.*

Pſalm 100.

OBe joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made us, and not we our ſelves: we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, through the Son, in the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Then may be repeated this Creed by the Miniſter, and the People ſtanding.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only begotten Son our Lord, Who was

was conceived by the Holy Ghoſt, born of the Virgin Mary, Suffer'd under Pontius Pilate, Was crucified, dead and buried, [He deſcended into the inviſible World;] The third day he roſe again from the dead, He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; [I believe the holy Catholick Church; The Communion of Saints;] The Forgiveneſs of Sins; The Reſurrection of the Body, and the Life everlaſting. Amen.

Then the Prieſt ſhall ſay,
Let us Pray.

O Lord ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord ſave the King.

Anſw. And mercifully hear us when we call upon thee.

Prieſt. Endue thy miniſters with righteouſneſs.

Anſw. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy People.

Anſw. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord.

Anſw. For we acknowledge no Author of Peace and Happineſs, but only thee, O God.

Prieſt. O God, make clean our hearts within us.

Anſw. And take not thy Holy Spirit from us.

Then ſhall follow three Collects; The firſt of the Day, The ſecond for Peace; The third for Grace to live well: And the two laſt Collects ſhall never alter, but daily be ſaid, at Morning Prayer throughout all the year, as followeth; all kneeling.

The ſecond Collect for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom: Defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, thro' the might of Jeſus Chriſt our Lord. *Amen.*

The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; Defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do al-

ways that which is righteous in thy ſight, thro' Jeſus Chriſt our Lord. Amen.

Here a Pſalm or Hymn may be ſung.

Then theſe five prayers following are to be read here, except when the Litany is read; and then only the two laſt are to be read, as they are there placed.

A Prayer for his Majeſty King GEORGE.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *GEORGE*, and ſo repleniſh him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his and thy enemies; and finally after this life he may attain everlaſting joy and felicity, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer for the Royal Family.

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

A Prayer for the Clergy and People.

ALmighty and everlaſting God, who art the giver of every good and perfect gift, Send down upon our Biſhops, Prieſts, and Deacons, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jeſus Chriſt. *Amen.*

A concluding Prayer.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and by thy beloved Son doſt promiſe, that when two or three are gathered together in his Name, thou wilt grant their requeſts: Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world, knowledge of thy truth, and in the world to come, life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer, throughout the Year.

The ORDER for EVENING PRAYER,

Daily throughout the Year.

The Service may begin with some of these Sentences.

WHEN the wicked Man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* 51. 17.

Rent your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his Laws, which he set before us. *Dan.* 9. 9, 10.

O Lord, correct us, but with Judgment; not in thine anger, lest thou bring us to nothing. *Jer.* 10. 24. *Psal.* 6. 1.

Repent ye; for the kingdom of heaven is at hand. *S. Matth.* 3. 2.

I will arise and go to my

father, and will ſay unto him; Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. *S. Luke* 15. 18, 19.

Enter not into judgment with thy ſervants, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our Sins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 *S. John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God, our heavenly Father; but confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And as we ought at all times humbly to acknowledge our ſins before God, ſo ought we particularly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to ask thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me.

A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.

ALmighty and moſt merciful Father; we have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults: Reſtore thou them that are penitent: According to thy promiſes declared unto mankind in Chriſt Jeſus our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly,

a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

The Abſolution or Remiſſion of ſins, to be pronounced by the Biſhop or Prieſt alone, ſtanding; the People ſtill kneeling.

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore we beſeech him to grant us true repentance, and his Holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

Then the Miniſter ſhall kneel, and ſay the Lord's Prayer; the People alſo kneeling, and repeating it with him.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our *treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from †evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

* *Debts, as we forgive our Debtors.*

† *The evil One.*

Then likewiſe he ſhall ſay.

O Lord, open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

Here all ſtanding up, the Prieſt ſhall ſay.

Glory be to the Father, through the Son, in the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſw. The Lord's Name be praiſed.

Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that, on Sundays and Holidays, the Song of the bleſſed Virgin Mary, *as followeth.*

S. Luke 1. 46.

MY ſoul doth magnify the Lord, and my ſpirit

rit hath rejoiced in God my Saviour.

For he hath regarded the lowlineſs of his hand-maiden.

For behold, from henceforth all generations ſhall call me bleſſed.

For he that is mighty hath magnified me, and holy is his Name.

And his mercy is on them that fear him, throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts

He hath put down the mighty from their ſeat, and hath exalted the humble and meek.

He hath filled the hungry with good things, and the rich he hath ſent empty away.

He remembring his mercy, hath holpen his ſervant Iſrael, as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, through the Son, in the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

On Saturdays this Pſalm ſhall be uſed inſtead of the other.

Pſalm 98.

O Sing unto the Lord a new ſong, for he hath done marvellous things.

With his own right hand, and with his holy arm, hath he gotten himſelf the victory.

The Lord declared his ſalvation, his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew yourſelves joyful unto the Lord, all ye lands; ſing, rejoice, and give thanks.

Praiſe the Lord upon the harp, ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is, the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord, for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world, and the people with equity.

Glory be to the Father, &c.

As it was in the, &c.

Then a Leſſon of the new Teſtament, as it is appointed: And after that, on Sundays and Holidays, the Song of Simeon, *as followeth.*

S. Luke

S. Luke 2. 29.

LOrd, now letteſt thou thy ſervant depart in peace according to thy word.

For mine eyes have ſeen thy ſalvation,

Which thou haſt prepared before the face of all people,

To be a light to lighten the Gentiles, and to be the glory of thy people Iſrael.

Glory be to the Father, through the Son, in the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

On Sundays this Pſalm ſhall be uſed, inſtead of the other.

Pſalm 68.

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the ple praiſe thee,

O let the nations rejoice and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us; and all the ends of the world ſhall fear him.

Glory be to the Father, through the Son, in the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Then may this Creed be repeated by the Miniſter and the People, ſtanding.

I Believe in God, the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt, his only begotten Son, our Lord, Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, [He deſcended into the inviſible world;] The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; [I believe the holy Catholick Church; The Communion of Saints;] The Forgiveneſs of Sins; The Reſurrection of the Body, and the Life everlaſting. Amen.

Then

Then the Prieſt ſhall ſay,
Let us pray.

O Lord, ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King.

Anſw. And mercifully hear us when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs.

Anſw. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people.

Anſw. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord.

Anſw. For we acknowledge no Author of Peace and Happineſs, but only thee, O God.

Prieſt. O God, make clean our hearts within us.

Anſw. And take not thy Holy Spirit from us.

Then ſhall follow three Collects; The firſt of the Day; The ſecond for Peace; The third for Aid againſt all Perils, as hereafter followeth: which two laſt Collects ſhall be daily ſaid at Evening Prayer without Alteration.

The ſecond Collect at Evening Prayer.

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

The third Collect, for Aid againſt all Perils.

LIghten our darkneſs, we beſeech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jeſus Chriſt. *Amen.*

Here may a Pſalm or Hymn be ſung.

A Prayer for the King's Majeſty.

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of Princes, who doſt from thy throne behold all the dwellers upon earth; moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *GEORGE*, and ſo repleniſh him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome

all

enemies; and finally after this life, he may attain everlasting joy and felicity, thro' Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, thro' Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

ALmighty and everlasting God, who art the giver of every good and perfect gift, Send down upon our Bishops, Priests, and Deacons, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A concluding Prayer.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and by thy beloved Son dost promise that when two or three are gathered together in his Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world, knowledge of thy truth, and in the world to come, life everlasting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. *Amen.*

Here endeth the Order of Evening Prayer, throughout the Year.

Here followeth the Litany or General Supplication, to be sung or said after Morning Prayer, every Lord's-day, and at other times when it shall be thought convenient.

O God our Heavenly Father, the Creator and Preserver of all things, have mercy upon us miserable sinners.

O God our Heavenly Father, the Creator and Preserver of all things, have mercy upon us miserable sinners.

Through the Intercession of thy only begotten Son, our Saviour Jesus Christ, have mercy upon us miserable sinners.

Through the Interceſſion of thy only begotten Son, our Saviour Jeſus Chriſt, have mercy upon us miſerable ſinners.

By the Direction and Guidance of thy Holy Spirit, the Comforter, have mercy upon us miſerable ſinners.

By the Direction and Guidance of thy Holy Spirit, the Comforter, have mercy upon us miſerable ſinners.

Remember not, O Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy Sons moſt precious blood, and be not angry with us for ever;

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation;

Good Lord, deliver us.

From all blindneſs of heart, from pride, vain-glory, and hypocriſie; from envy, hatred and malice, and all uncharitableneſs;

Good Lord, deliver us.

From fornication, and all other heinous ſins; and from all the deceits of the world, the fleſh, and the devil;

Good Lord, deliver us.

From lightning and tempeſt, from plague, peſtilence, fire and famine, from war, and murder, and from an unprepared death;

Good Lord, deliver us.

From all ſedition, privy conſpiracy and rebellion, from all falſe doctrine, hereſie, and ſchiſm, from hardneſs of heart, and contempt of thy Word and Commandment;

Good Lord, deliver us.

By the myſtery of thy Son's holy Incarnation; by his holy Nativity and Circumciſion; by his Baptiſm, Faſting, and Temptation;

Good Lord, deliver us.

By his Agony and bloody Sweat; by his Croſs and Paſſion; by his precious Death and Burial; and by his glorious Reſurrection and Aſcenſion;

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment;

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God: and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life,

life, thy Servant *GEORGE*, our moſt gracious King and Governor;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to guide his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the Victory over all his and thy enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Privy Council, and all the Nobility, with grace, wiſdom, and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates; giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations, unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe

up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel upon their lawful occaſions, by land or by water, with all women labouring of child.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all ſick perſons, [eſpecially thoſe for whom our Prayers are deſired;] to ſhew thy pity upon all priſoners and captives, and upon thoſe that ſuffer for righteouſneſs ſake;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for all young and fatherleſs children, for all widows, and thoſe that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Prieſt. O Lord, deal not with us after our ſins.

Anſw. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt us in our Prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being

hurt

hurt by no perſecutions or adverſities, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

O God we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine Honour.

Glory be to the Father, &c.

Anſw. As it was in the, &c.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

Note, *Here the Lord's Prayer may be uſed, if it have not been uſed already.*

A concluding Prayer.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and by thy beloved Son doſt promiſe, that when two or three are gathered together in his Name, thou wilt grant their requeſts; fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world, knowledge of thy truth, and in the world to come, life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with you all evermore. *Amen.*

Prayers and Thankſgivings, upon ſeveral Occaſions, to be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom, and the righteouſneſs thereof, all things neceſſary to their Bodily Suſtenance; Send us we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowers, that we may receive the fruits of the earth to our comfort, and to thy honour,

honour, thro' Jeſus Chriſt our Lord. *Amen.*

For fair Weather.

O Almighty Lord God, who for the ſin of man didſt once drown all the world, except eight perſons, and afterward, of thy great mercy, didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that altho' we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, that we may recieve the fruits of the earth in due ſeaſon; and learn both by thy puniſhment to amend our lives; and for thy clemency to give thee praiſe and glory, through Jeſus our Lord. *Amen.*

In the time of Dearth and Famine.

O God, heavenly Father, whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth (which we do now moſt juſtly ſuffer for our iniquity) may thro' thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom with thee, in the Holy Ghoſt be all honour and glory, now and for ever. *Amen.*

Or this.

O God, merciful Father, who in the time of Eliſha the prophet didſt ſuddenly in Samaria turn great ſcarcity and dearth into plenty and cheapneſs; Have mercy upon us: that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction; and grant that we receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, thro' Jeſus Chriſt our Lord. *Amen.*

In the time of War and Tumults.

O Almighty God, King of all kings, and Governor of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the hands of thoſe that are unjuſtly our enemies; abate their pride, aſſwage their malice, and confound their devices; that we, being armed with thy defence, may be preſerved evermore from all perils, to glorifie thee, who art the only giver of all victory, thro' the merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

In

In the time of any common Plague and Sickneſs.

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs, for their obſtinate rebellion againſt Moſes and Aaron; and alſo in the time of King David didſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet, remembring thy mercy, didſt ſave the reſt; Have pity upon us, miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, thro' Jeſus Chriſt our Lord. *Amen.*

For thoſe that are to be admitted into holy Orders.

Almighty God, our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious blood of thy dear Son; mercifully look upon the ſame; and at this time ſo guide and govern the minds of thy ſervants, the Biſhops, and Paſtors of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine, they may ſet forth thy glory, and ſet forward the ſalvation of all men, thro' Jeſus Chriſt our Lord. *Amen.*

Or this.

Almighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers Orders in thy Church; give thy grace, we humbly beſeech thee, to all thoſe who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer for the King, and all that are in Authority.

Moſt gracious God, we humbly beſeech thee, as for this kingdom in general, ſo eſpecially for our Sovereign Lord the King, the Privy Council, [the Parliament now aſſembled,] and all that are in authority: That thou wouldſt be pleaſed to direct and proſper all their conſultations, to the advancement of thy glo-

ry,

ry, the good of thy Church, the ſafety, honour, and welfare of our Sovereign and his kingdoms; that all things may be ſo ordered and ſettled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jeſus Chriſt, our moſt bleſſed Lord and Saviour. *Amen.*

A Collect or Prayer for all conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.

O God, the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldſt be pleaſed to make thy ways known unto them, thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteouſneſs of life. We alſo commend to thy fatherly goodneſs all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate, [* *eſpecially thoſe for whom our prayers are deſired*] * *This to be ſaid when any deſire the Prayers of the Congregation.* that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions: And this we beg for Jeſus Chriſt his ſake. *Amen.*

THANKS-

THANKSGIVINGS;

To be uſed all ſtanding.

A Thankſgiving for every Sabbath day, commonly called Saturday; to be uſed next before the Bleſſing.

O Almighty Lord, who didſt create all the World, and didſt appoint the Sabbath in memory thereof; becauſe on that day thou didſt reſt from thy work of Creation; and that we might be put in mind of thee the Almighty Creator, and obliged to praiſe and celebrate thy divine Majeſty for thoſe thy wonderful Works. Thou, O Eternal God, didſt bring all things into being by thy only begotten Son; thou madeſt them all by him, and by him thou vouchſafeſt a ſuitable providence over them all. Thou art he who didſt frame the Heaven as an Arch, and ſtretch it out as the covering of a Tent, and didſt found the Earth upon nothing; the day is thine, the night alſo is thine, thou preparedſt the Light and the Sun; thou didſt alſo adorn the Heavens with the Choir of Stars, to praiſe thy glorious Majeſty; Thou didſt ſeparate the Sea from the dry land, and repleniſh them both with thy Creatures. Thou didſt alſo make Man, as a Citizen of the World, and gaveſt him dominion over the reſt of the works of thy hands: and didſt juſtly expect that, for all thy wonderful Mercies to him, he ſhould offer up continual Praiſes to thee. The innumerable hoſts of Angels, Archangels, Thrones, Dominions, Principalities, Powers, Cherubim and Seraphim, thine everlaſting Armies, do adore thee. Holy, Holy, Holy, Lord of Hoſts. Heaven and Earth are full of thy Glory: Glory be to thee O Lord, our great Creator and Governor, thro' Jeſus Chriſt our Saviour. *Amen. Amen.*

A general Thankſgiving.

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us and to all men:

[* *particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*]

* *This to be ſaid when any deſire to return praiſe.*

We bleſs thee for our creation, and protection; for our preſervation, [that of this *day*, or, of this *night paſt* in particular;] and for all the bleſſings of this Life: but

above all for thine ineſtimable love in the redemption of the World by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful; and that we may ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee, in the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

For Rain.

O God, our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give the humble thanks that it hath pleaſed thee in our great neceſſity to ſend at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry; to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

For Fair Weather.

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorify thy Holy Name for this thy mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

For Plenty.

O Moſt merciful Father, who by thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty: beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory, and our comfort, thro' Jeſus Chriſt our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them. Beſeeching thee ſtill to continue

tinue ſuch thy mercies towards us; that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

For reſtoring publick Peace at Home.

O Eternal God, our heavenly Father, who alone makeſt men to be of one mind in a houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name, that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee, our ſacrifice of praiſe and thankſgiving for theſe and all other thy mercies towards us, thro' Jeſus Chriſt our Lord. *Amen.*

For Deliverance from the Plague or other common Sickneſs.

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation, and now in the midſt of judgment remembring mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs our ſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee; always praiſing and magnifying thy mercies in the midſt of thy Church, thro' Jeſus Chriſt our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, O moſt merciful Father, that the ſevere puniſhments which are threatned in thy law, might juſtly have fallen upon us by reaſon of our manifold tranſgreſſions, and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; We offer unto thy divine Majeſty the ſacrifice of Praiſe and Thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, thro' Jeſus Chriſt our Lord. *Amen.*

At the Return of one of the Faithful to the Church after Child-bearing, this Collect may be uſed on her account.

O Almighty God, we give thee humble thanks that thou haſt vouchſafed to

deliver this woman thy ſervant from the great pain and peril of Chid-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe thro' thy help may both faithfully live; and walk according to thy will in this life preſent; and alſo may be partaker of everlaſting glory in the life to come, thro' Jeſus Chriſt our Lord. *Amen.*

A Thankſgiving Prayer, after the great Storm, Nov. 27, 1703. *To be uſed after any the like Storms or Earthquakes, with proper alterations.*

GReat and glorious Lord God, juſt and terrible in thy Judgments, and unſearchable in all thy ways: At whoſe rebuke the Earth trembles, and the very foundations of the hills ſhake; who alſo commandeſt the Winds and the Sea, and they obey. We vile Duſt, and miſerable Sinners, in a moſt awful ſenſe of thy amazing judgments, our own great and manifold Provocations, and thy tender mercy to the penitent, do with all humility of ſoul, caſt our ſelves down before thy Footſtool; bewailing our unworthineſs, and imploring thy pity, and the bowels of thy compaſſion. We beſeech thee, O Lord, to awaken our conſciences, that we may ſee and duly conſider thy hand, which in ſo aſtoniſhing a manner has been lifted up againſt us. Pardon our own crying ſins, and thoſe of the whole nation; which have drawn down this thy heavy diſpleaſure upon us; and grant us ſuch a meaſure of thy Grace, that we may no more diſobey thy laws, abuſe thy goodneſs and forbearance; or deſpiſe this and other thy chaſtiſements, leſt a worſe thing come unto us. It is of thy goodneſs, O Lord, that we were not all conſumed by the late winds and ſtorms, which fulfill'd thy commandment; and that in the midſt of Judgment thou did'ſt remember Mercy; ſhewing forth the care of thy providence, in ſo many wonderful preſervations of thy people. Let the Remembrance of them work in us ſuch a thankfulneſs of heart, and ſuch a ſerioufneſs and watchfulneſs of Spirit, that no calamity may ever be a ſurprize to us, nor death itſelf come upon us unawares. That ſo we may at length arrive ſafely at that bleſſed Kingdom, which cannot be ſhaken, for the Sake of Jeſus Chriſt, our only Mediator and Advocate.

The

The Collects, Epistles, and Gospels to be used throughout the Year.

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life; (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, thro' him who liveth and reigneth with thee, now and ever. *Amen.*

This Collect is to be repeated with the other Collects in Advent, until the feast of the Nativity.

The Epistle.

Owe no man any thing. *Rom.* 13. ver. 8. to the end.

The Gospel.

When they drew. *S. Matt.* 21. ver. 1. to 14.

The second Sunday in Advent.

The Collect.

BLessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle.

Whatsoever things were. *Rom.* 15. ver. 4. to v. 14.

The Gospel.

And there shall be. *S: Luke* 2. ver. 25. to v. 34.

The third Sunday in Advent.

The Collect.

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father, world without end. *Amen.*

The Epistle.

Let a man so account. 1 *Cor.* 4. ver. 1. to v. 6.

The Gospel.

Now when John had. *S. Mat.* 11. ver. 2. to v. 11.

The fourth Sunday in Advent.

The Collect.

O Lord raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the propitiation of thy Son our Lord; to whom with thee, in the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle.

Rejoice in the Lord. *Phil.* 4. ver. 4. to v. 8.

The Gospel.

This is the record. *St. John* 1. ver. 19. to v. 29.

The Nativity of our Lord, or the Birth-day of CHRIST.

The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and for our sakes to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, world without end. *Amen.*

The Epistle.

God, who at sundry. *Heb.* 1. ver. 1. to v. 13.

The Gospel.

In the beginning was. *S. Jo.* 1. ver. 1. to v. 15.

St. Stephen's day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our Persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standeth at the right-hand of God, to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

Then shall follow the Collect of the Nativity, which shall be said continually unto the feast of the Circumcision.

The Epistle.

Stephen being full of. *Acts* 7. ver. 55. to the end.

The

The Gospel.

Behold, I send unto. *S. Mat.* 23. ver. 34. to the end.

John the Evangelist's day.

The Collect.

MErciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy blessed Apostle and Evangelist John, may so walk in the light of thy truth, that it may at length attain to everlasting life, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

That which was. 1 *S. Jo.* 1. ver 1. to the end.

The Gospel.

Jesus said unto Peter. *S. Joh.* 21. ver. 19. to the end.

The Innocents day.

The Collect.

OAlmighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest Infants to glorify thee by their deaths; Mortify and kill all vices in us: and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle.

I looked, and lo, *Rev.* 14. ver 1. to v. 6.

The Gospel.

The Angel of the. *S. Matt.* 2. ver. 13. to v. 19.

The Sunday after Christmas-day.

The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and for our sakes to be born of a pure Virgin; Grant that we being regenerate, and made thy Children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ. who liveth and reigneth with thee, world without end. *Amen.*

The Epistle.

Now I say that the. *Gal.* 4. ver. 1. to v. 8.

The Gospel.

The birth of Jesus. *S. Mat.* 1. ver. 18. to the end.

The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised and obedient to the Law for man; Grant us the true circumcision of the Spirit; that our hearts, and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son

Son Jesus Christ our Lord. *Amen.*

The Epistle.

Blessed is the man to. *Rom.* 4. ver. 8. to v. 21.

The Gospel.

And it came to pass. *S. Lu.* 2. ver. 15. to v. 22.

The same Collect, Epistle and Gospel, shall serve unto the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Majesty, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

For this cause, I Paul. *Ephes.* 3. ver. 1. to v. 13.

The Gospel.

When Jesus was. *S. Matt.* 2. ver. 1. to v. 13.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

I beseech you there. *Rom.* 12. ver. 1. to v. 6.

The Gospel.

Now his parents. *S. Luke* 2. ver. 41. to the end.

The second.

The Collect.

ALmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle.

Having then gifts. *Rom.* 12. ver. 6. to v. 16.

The Gospel.

And the third day. *S. John* 2. ver. 1. to v. 12.

The third.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right-hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be not wise in your. *Rom.* 12. ver. 16. to the end.

The Gospel.

When he was come. *S. Matt.* 8. ver. 1. to v. 14.

The

The Fourth.

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Let every ſoul be. *Rom.* 13. ver. 1. to v. 8.

The Goſpel.

And when he was. *S. Mat.* 8. ver. 23. to the end.

The Fifth.

The Collect.

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Put on therefore, as. *Col.* 3. ver. 12. to v. 18.

The Goſpel.

The kingdom of *S. Mat.* 13. ver. 24. to v. 31.

The Sixth.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purify our ſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Beloved, what manner. 1 *St. Joh.* 3. ver. 1. to v. 9.

The Goſpel.

Then if any man. *S. Matt.* 24. ver. 23. to v. 32.

The Seventh.

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people; that we who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee, world without end. *Amen.*

The Epiſtle.

Know ye not that. 1 *Cor.* 9. ver. 24. to the end.

The Goſpel.

The kingdom of. *St. Matt.* 20. ver. 1. to v. 17.

The Eighth.

The Collect.

O Lord God, who ſeeſt that we put not our truſt

truſt in any thing that we do, Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Ye ſuffer fools gladly. 2 *Cor.* 11. ver. 19. to v. 32.

The Goſpel.

When much People. *S. Luke* 8. ver. 4. to v. 16.

The Ninth.

The Collect.

O Lord, who haſt taught us, that all our doings without Charity are nothing worth; Send thy Holy Ghoſt and pour into our hearts that moſt excellent gift of Charity, the very bond of peace, and of all virtues, without which whoſoever liveth is counted dead before thee. Grant this for thine only Son Jeſus Chriſt's ſake. *Amen.*

The Epiſtle.

Though I ſpeak with. 1 *Cor.* 13. ver. 1. to the end.

Then Jeſus took unto *S. Luk.* 18. ver. 31. to the end.

The Tenth.

The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and preſerved evermore both in body and Soul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Chriſt being come an. *Heb.* 9. ver. 11. to v. 16.

The Goſpel.

Jeſus ſaid, Which of *S. Joh.* 8. ver. 46. to the end.

The Eleventh.

The Collect.

O Lord, who for our ſake didſt ſubmit to hunger, thirſt and faſting; Give us grace to uſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit, we may ever obey thy godly motions in righteouſneſs and true holineſs, to thy honour and glory who liveſt and reigneſt with the Father, world without end. *Amen.*

The Epiſtle.

We then as workers. 2 *Cor.* 6. ver. 1. to ver. 11.

The Goſpel.

Then was Jeſus led. S. *Mat.* 4. ver 1. to v. 12.

The Twelfth.

The Collect.

ALmighty God, who ſeeſt that we have no power of ourſelves to help ourſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls; that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the Soul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

We beſeech you. 1 *Theſ.* 4 ver. 1. to v. 9.

The

The Gospel.

Jesus went thence. *S. Mat.* 15. ver. 21. to v. 29.

The Thirteenth.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants; and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be ye therefore. *Ephes.* 5. ver. 1. to v. 15.

The Gospel.

Jesus was casting out *S. Luk.* 11. ver. 14. to v. 29.

The Fourteenth.

The Collect.

GRant we beseech thee, Almighty God, that we who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle.

Tell me, ye that desire. *Gal.* 4. ver. 21. to the end.

The Gospel.

Jesus went over the. *S. John.* 6. ver. 1. to v. 15.

The Fifteenth.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

This Collect is to be used only the five days following.

The Epistle.

Turn ye even to me. *Joel* 2. ver. 12. to v. 18.

The Gospel.

When ye fast, be. *S. Mat.* 6. ver. 16. to v. 22.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility and patience; Mercifully grant, that we may be humble and patient as he was, and also be made partakers of the benefits of his precious death, and passion, thro' the same Jesus Christ our Lord. *Amen.*

The Epistle.

Let this mind be in. *Philip.* 2. ver. 5. to v. 12.

The Gospel.

When the morning. *S. Mat.* 27. ver. 1. to v. 55.

Monday before Easter.

The Epistle.

Who is this that. *Isa.* 63. ver. 1. to the end.

The Gospel.

After two days was. *S. Mark* 14. ver. 1. to the end.

Tuesday before Easter.

The Epistle.

The Lord God hath. *Isa.* 50. ver. 5. to the end.

The Gospel.

And straightway in. *S. Mark* 15. ver. 1. to v. 40.

Wednesday before Easter.

The Epistle.

Where a testament is. *Heb.* 9. ver. 16. to the end.

The Gospel.

Now the feast of. *S. Luke* 22. ver. 1. to the end.

Thursday before Easter.

The Epistle.

In this that I declare. 1 *Cor.* 11. ver. 17. to the end.

The Gospel.

The whole multitude. *S. Luke* 23. ver. 1. to v. 50.

Good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee, world without end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, thro' our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord. *Amen.*

The Epistle.

The law having a. *Heb.* 10. ver. 1. to v. 26.

The Gospel.

Pilate therefore took. *S. John* 19. ver. 1. to v. 38.

Easter Even.

The Collect.

GRant, O Lord, that as we have been baptized into the death of thy blessed Son our

our Saviour Jeſus Chriſt; ſo by continual mortifying our corrupt affections, we may be buried with him, and that thro' the grave and gate of death, we may paſs to our joyful reſurrection, for his ſake, who died, and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

It is better if the. 1 *S. Pet.* 3. ver. 17. to the end.

The Goſpel.

When the even was. *S. Mat.* 27. ver. 57. to the end.

Eaſter Day.

At Morning Prayer, inſtead of the Pſalm [O come, let us, *&c.*] *this Anthem ſhall be ſung or ſaid.*

CHriſt our paſſover is ſacrified for us; therefore let us keep the feaſt.

Not with old leaven, neither with the leaven of malice and wickedneſs.

But with the unleavened bread of ſincerity and truth.

Chriſt being raiſed from the dead, dieth no more:

Death hath no more dominion over him:

For in that he died, he died unto ſin once:

But in that he liveth, he liveth unto God.

Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin,

But alive unto God, thro' Jeſus Chriſt our Lord.

Chriſt is riſen from the dead; and become the firſt-fruits of them that ſlept.

For ſince by man came death, by man came alſo the reſurrection of the dead.

For as in Adam all die: even ſo in Chriſt ſhall all be made alive. Hallelujah.

Glory be to the Father, and to the Son, in the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.* Hallelujah.

The Collect.

ALmighty God, who thro' thine only begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

If ye then be riſen with. *Col.* 3. ver. 1. to v. 8.

The Goſpel.

The firſt day of the. *S. John* 20. ver. 1. to v. 12.

Monday in Easter Week.
The same Collect.
For the Epistle.
Peter opened his. *Acts* 10. ver. 34. to v. 44.
The Gospel.
Behold two of his. *S. Luke* 24. ver. 13. to v. 36.

Tuesday in Easter Week.
The same Collect.
For the Epistle.
Men and brethren. *Acts* 13. ver. 26. to v. 42.
The Gospel.
Jesus himself stood. *S. Luke* 24. ver. 36. to v. 49.

The first Sunday after Easter.
The Collect.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, thro' the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.
Whatsoever is born of God. 1 *S. John* 5. ver. 4. to v. 13.
The Gospel.
The same day at evening. *S. Jo.* 20. ver. 19. to v. 24.

The second Sunday after Easter.
The Collect.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, thro' the same Jesus Christ our Lord. *Amen.*

The Epistle.
This is thank-worthy. 1 *S. Pet.* 2. ver. 19. to the end.
The Gospel.
Jesus said, I am the. *S. John* 10. v. 11. to ver. 17.

The third Sunday after Easter.
The Collect.

ALmighty God, who sheweſt to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, thro' our Lord Jesus Christ. *Amen.*

The Epistle.
Dearly beloved. 1 *S. Pet.* 2. ver. 11. to v. 18.
The Gospel.
Jesus said unto his. *S. John* 16. ver. 16. to v. 23.

The fourth Sunday after Easter.
The Collect.

OAlmighty God, who alone canst order the unruly

ruly wills and affections of ſinful men; Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Every good gift. *S. Jam.* 1. ver. 17. to v. 22.

The Goſpel.

Jeſus ſaid unto. *S. John* 16. ver. 5. to v. 15.

The fifth Sunday after Eaſter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle.

Be ye doers of the. *S. Jam.* 1. ver. 22. to the end.

The Goſpel.

Verily verily I ſay. *S. Joh.* 16. ver. 23. to the end.

Aſcenſion-day.

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee, world without end. *Amen.*

For the Epiſtle.

The former Treatiſe. *Acts* 1. ver. 1. to v. 11.

The Collect.

Jeſus appeared unto. *S. Mar.* 16. ver. 14. to the end.

Sunday after Aſcenſion-day.

The Collect.

O God the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; we beſeech thee leave us not comfortleſs; but ſend to us thine Holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee, world without end. *Amen.*

The Epiſtle.

The end of of all things. 1 *S. Pet.* 4. ver. 7. to v. 12.

The Goſpel.

When the comforter. *S. Joh.* 15. ver. 26. *and part of the ſixteenth Chapter* to v. 4.

Whitſunday.

The Collect.

OGod, who as at this time didſt teach the hearts of thy faithful people, by the ſend-

ſending to them the light of thy Holy Spirit; grant us by the ſame ſpirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, world without end. *Amen.*

For the Epiſtle.

When the day. *Acts* 2. ver. 1. to v. 12.

The Goſpel.

Jeſus ſaid unto his. *S. John* 14. ver. 15. to v. 31.

Monday in Whitſun Week.

The ſame Collect.

For the Epiſtle.

Then Peter opened. *Acts* 10. ver. 34. to the end.

The Goſpel.

God ſo loved the. *S. John* 3. ver. 16. to v. 22.

Tueſday in Whitſun-Week.

The ſame Collect.

For the Epiſtle.

When the Apoſtles. *Acts* 8. ver. 14. to v. 18.

The Goſpel.

Verily, verily, I ſay. *S. John* 10. ver. 1. to v. 11.

Trinity-Sunday.

The Collect.

O God, who by thy dear Son Jeſus Chriſt, our Lord, and by thy bleſſed Spirit, the Comforter, haſt united us unto thy holy Church; and who haſt appointed Baptiſm unto the name of the Father, the Son, and the Holy Ghoſt; Grant that we may live agreeably to our Chriſtian Profeſſion; and that we may pay the higheſt praiſes, and humbleſt Adoration to thy divine Majeſty, the moſt ſincere Obedience to the ſacred Laws of thy Son, and the moſt ready compliance with the holy motions of thy good Spirit; till we at length arrive ſafely at the haven of eternal life: through our Lord and Saviour Jeſus Chriſt. *Amen.*

For the Epiſtle.

After this I looked. *Rev.* 4. ver. 1. to the end.

The Goſpel.

There was a man. *S. John* 3. ver. 1. to v. 16.

The firſt Sunday after Trinity.

O God, the ſtrength of all them that put their truſt in thee, Mercifully accept our Prayers: and becauſe thro' the weakneſs of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may pleaſe thee both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Beloved, let us. 1 *S. John* 4. ver. 7. to the end.

The Goſpel.

There was a certain. *S. Lu.* 16. ver. 19. to the end.

The

The second Sunday after Trinity.

The Collect.

O Lord who never faileſt to help and govern them whom thou doſt preſerve in thy ſtedfaſt fear and love; Keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Marvel not, my. 1 *S. John* 3. ver. 13. to the end.

The Goſpel.

A certain man. *S. Luke* 14. ver. 16. to v. 25.

The third Sunday after Trinity.

The Collect.

O Lord we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

All of you be ſubject. 1. *S. Pet.* 5. ver. 5. to v. 12.

The Goſpel.

Then drew near. *S. Luke* 15. ver. 1. to v. 11.

The fourth Sunday after Trinity.

The Collect.

O God the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon us thy mercy: that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſt's ſake our Lord. *Amen.*

The Epiſtle.

I reckon that the. *Rom.* 8. ver. 8. to v. 24.

The Goſpel.

Be ye therefore. *S. Luke* 6. ver. 36. to v. 43.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Be ye all of one mind, 1 *S. Pet.* 3. ver. 8. to v. 15. And be ready.

The Goſpel.

It came to paſs. *S. Luke* 5. ver. 1. to v. 12.

The ſixth Sunday after Trinity.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs

man's underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Know ye not. *Rom.* 6. ver. 3. to v. 12.

The Goſpel.

Jeſus ſaid unto his. *S. Mat.* 5. ver. 20. to v. 27.

The ſeventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I ſpeak after the. *Rom.* 6. ver. 19. to the end.

The Goſpel.

In thoſe days the. *S. Mark* 8. ver. 1. to v. 10.

The eighth Sunday after Trinity.

The Collect.

OGod whoſe never-failing providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Brethren, we are. *Rom.* 8. ver. 12. to v. 18.

The Goſpel.

Beware of falſe. *Matt.* 7. ver. 15. to v. 22.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beſeech thee, thy Spirit, to think and do always ſuch things as be right; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Brethren, I would. 1 *Cor.* 10. ver. 1. to v. 14.

The Goſpel.

Jeſus ſaid unto his. *S. Luke* 16. ver. 1. to v. 10.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble ſervants, and that they may obtain their petitions, direct them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Now concerning. 1 *Cor.* 12. ver. 1. to v. 21.

The Goſpel.

And when he was. *S. Luke* 19. ver. 41. to v. 47. But the chief.

The eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy glorious perfection and goodneſs in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Brethren, I declare. 1 *Cor.* 15. ver. 1. to v. 12.

The Goſpel.

Jeſus ſpake this. *S. Luke* 18. ver. 9. to v. 15.

The twelfth Sunday after Trinity.

The Collect.

Almighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire or deſerve; Pour down upon us the abundance of thy mercy; forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to aſk, but thro' the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The Epiſtle.

Such truſt have we. 2 *Cor.* 3. ver. 4. to v. 20.

The Goſpel.

Jeſus departing from. *S. Mat.* 7. ver. 31. to the end.

The thirteenth Sunday after Trinity.

The Collect.

Almighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

To Abraham and. *Gal.* 3. ver. 16. to v. 23.

The Goſpel.

Bleſſed are the Eyes. *S. Lu.* 10. ver. 23. to v. 38.

The fourteenth Sunday after Trinity.

The Collect.

Almighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I ſay then, Walk in. *Gal.* 5. ver. 16. to v. 25.

The Goſpel.

And it came to paſs. *S. Lu.* 17. ver. 11. to v. 20.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee is ever liable to fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Ye ſee how large. *Gal.* 6. ver. 11. to the end.

The Goſpel.

No Man can ſerve. *S. Mat.* 6. ver. 24. to the end.

The ſixteenth Sunday after Trinity.

The Collect.

OLord, we beſeech thee, let thy continual pity cleanſe and defend thy Church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I deſire that ye faint. *Eph.* 3. ver 13. to the end.

The Goſpel.

And it came to paſs. *S. Lu.* 7. ver. 11. to v. 18.

The ſeventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thee that thy grace may always prevent and follow us; and make us continually to be given to all good works, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I therefore the. *Eph.* 4. ver. 1. to v. 7.

The Goſpel.

It came to paſs. *S. Luke* 14. ver. 1. to v. 12.

The eigthteenth Sunday after Trinity.

The Goſpel.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil; and with pure hearts and minds to follow thee, the only God, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I thank my God. 1 *Cor.* 1. ver. 4. to v. 9.

The Goſpel.

When the Phariſees. *S. Mat.* 22. ver. 34. to the end.

The nineteenth Sunday after Trinity.

OGod, foraſmuch as without thee we are not able to pleaſe thee; Mercifully grant

grant that thy Holy Spirit may in all things direct and rule our hearts, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

This I say therefore. *Eph.* 4. ver. 17. to the end.

The Gospel.

Jesus entered into a ship. *S. Mat.* 9. ver. 1. to v. 9.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may chearfully accomplish those things that thou wouldst have done, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

See then that ye walk. *Eph.* 5. ver. 15. to v. 22.

The Gospel.

Jesus said, the Kingdom. *S. Mat.* 22. ver. 1. to ver. 15.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

My brethren, be. *Eph.* 6. ver. 10. to v. 21.

The Gospel.

There was a certain. *S. Joh.* 4. ver. 46. to the end.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beseech thee to keep thy household the Church in continual godliness; that thro' thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

I thank my God. *Phil.* 1. ver. 3. to v. 12.

The Gospel.

Peter said unto his. *S. Mat.* 18. ver. 21. to the end.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, be followers. *Phil.* 3. ver. 17. to the end.

The Gospel.

Then went the Pharisees. *S. Mat.* 22. ver. 15. to v. 23.

The twenty fourth Sunday after Trinity.

The Collect.

O Lord, we beseech thee absolve thy people from their offences; that thro' thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle.

We give thanks to God. *Col.* 1. ver. 3. to ver. 13.

The Gospel.

While Jesus spake. *S. Mat.* 9. ver. 18. to v. 27.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

Behold, the days. *Jer.* 23. ver. 5. to v. 9.

The Gospel.

When Jesus then lift. *S. Joh.* 6. ver. 5. to v. 15.

If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle and Gospel, shall always be used upon the Sunday next before Advent.

Saint Andrew's Day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up our selves obediently to fulfil thy holy commandments, thro' the same Jesus Christ our Lord. *Amen.*

The Epistle.

If thou shalt confess. *Rom.* 10. ver. 9. to the end.

The Gospel.

Jesus walking by the. *S. Mat.* 4. ver. 18. to v. 23.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, who for the greater confirmation of the Faith, didst

didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Son's Reſurrection; Grant us ſo perfectly and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, thro' the ſame Jeſus Chriſt, to whom with thee, in the Holy Ghoſt, be all honour and glory, now and for evermore. *Amen.*

The Epiſtle.

Now therefore ye. *Eph.* 2. ver. 19. to the end.

The Goſpel.

Thomas, one of the. *S. Joh.* 20. ver. 24. to the end.

The Converſion of Saint Paul.

The Collect.

O God, who through the preaching of the bleſſed Apoſtle Paul, haſt cauſed the light of the Goſpel to ſhine throughout the world; Grant, we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, thro' Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

And Saul yet. *Acts* 9. ver. 1. to v. 23.

The Goſpel.

Peter anſwered and. *S. Mat.* 19. ver. 27. to the end.

The Preſentation of Chriſt in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God, we humbly beſeech thy Majeſty, that as thy only begotten Son was preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Behold, I will ſend. *Mal.* 3. ver. 1. to v. 6.

The Goſpel.

And when the days. *S. Luke* 2. ver. 22. to v. 24.

Saint Matthias's Day.

The Collect.

O Almighty God, who into the place of the Traitor Judas, didſt chooſe thy faithful ſervant Matthias, to be of the number of the twelve Apoſtles; Grant that thy Church being always preſerved from falſe Apoſtles, may be ordered and guided by faithful and true paſtors, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

In thoſe days Peter. *Acts* 1. ver. 15. to the end.

The Gospel.

At that time Jesus. *S. Mat.* 11. ver. 25. to the end.

The Annunciation of the blessed Virgin Mary.

The Collect.

WEbeseech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jesus Christ by the message of an Angel; so by his cross and passion we may be brought unto the glory of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle.

Moreover the Lord. *Isai.* 7 ver. 10. to v. 16.

The Gospel.

And in the sixth Month. *S. Luke* 2. ver. 26. to v. 39.

Saint Mark's Day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy holy Evangelist Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle.

Unto every one of. *Eph.* 4. ver. 7. to v. 17.

The Gospel.

I am the true vine. *S. John* 15. ver. 1. to v. 12.

Saint Philip, and Saint James's Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, Philip and James, we may stedfastly walk in the way that leadeth to eternal life, thro' the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

James a servant of. *S. Jam.* 1. ver. 1. to v. 13.

The Gospel.

And Jesus said unto. *S. Joh.* 14. ver. 1. to v. 15.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, thro' Jesus Christ our Lord. *Amen.*

For the Epistle.

Tidings of these. *Acts* 11. ver. 22. to the end.

The Gospel.

This is my. *S.* John 15. ver. 12. to v. 27.

Saint John Baptist's Day.

The Collect.

ALmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine, and his holy life that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, thro' Jesus Christ our Lord. *Amen.*

For the Epistle.

Comfort ye, comfort. *Is.* 40. ver. 1. to v. 12.

The Gospel.

Elizabeth's full time. *S. Luke* 1. ver. 57. to the end.

Saint Peter's Day.

The Collect.

OAlmighty God, who by thy Son Jesus Christ didst give to thy holy Apostle Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting life, through Jesus Christ our Lord. *Amen.*

For the Epistle.

About that time. *Acts* 12. ver. 1. to v. 12.

The Gospel.

When Jesus came. *S. Mat.* 16. ver. 13. to v. 19.

Saint James the Apostle.

The Gospel.

GRant, O merciful God, that as thine holy Apostle James, leaving his Father and all that he had without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle.

In those days came. *Acts* 11. ver. 27. to ch. 12. v. 3.

The Gospel.

Then came to him. *S. Mat.* 20. ver. 20. to v. 28.

Saint Bartholomew the Apostle.

The Collect.

OAlmighty and everlasting God, who didst give thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church to love that Word which he believed, and both to preach and receive

the ſame, thro' Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

By the hands of the. *Acts* 5. ver. 12. to v. 17.

The Goſpel.

And there was alſo. *S. Luke* 21. ver. 24. to v. 31.

Saint Matthew the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receit of cuſtom, to be an Apoſtle and Evangeliſt; grant us grace to forſake all covetous deſires, and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee, world without end. *Amen.*

The Epiſtle.

Therefore ſeeing we. 2 *Cor.* 4. ver. 1. to v. 7.

The Goſpel.

And as Jeſus paſſed. *S. Mat.* 9. ver. 9. to v. 14.

S. Michael, and all Angels.

The Collect.

O Everlaſting God, who haſt ordained and conſtituted the ſervices of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee ſervice in heaven, ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

There was war in. *Rev.* 12. ver. 7. to v. 13.

The Goſpel.

At the ſame time. *S. Matt.* 18. ver. 1. to v. 10.

Saint Luke the Evangeliſt.

The Collect.

ALmighty God, who calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt, and Phyſician of the Soul; May it pleaſe thee, that by the holy doctrine, delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Watch thou in all. 2. *Tim.* 4. ver. 5. to v. 16.

The Goſpel.

The Lord appointed. *S. Lu.* 10. ver. 1. to v. 7. Go not from.

Saint Simon and Saint Jude Apoſtles.

The Collect.

O Almighty God, who haſt built the Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner ſtone; Grant us ſo to be joyned together in unity of ſpirit by their doctrine, that we may be made an holy temple, acceptable unto thee, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Jude the ſervant of. *S. Jude* ver. 1. to v. 8.

The Gospel.

These things I. *S. John* 15. ver. 15. to the end.

All Saints Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical Body of thy Son, Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, thro' Jesus Christ our Lord. *Amen.*

For the Epistle.

And I saw another. *Rev.* 7. ver. 2. to v. 13.

The Gospel.

Jesus seeing the. *S. Mat.* 5. ver. 1. to v. 13.

The Order for the Administration of the Lord's Supper, or Holy Communion.

The Altar at the Communion-time having a fair white linen Cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening-Prayer are appointed to be said. And the Priest standing humbly before the same, shall say the Collect following, the People also standing.

Note, *That no part of this Service is ever to be used, but when there is a Communion.*

The Collect.

ALmighty God, unto whom all hearts be open, all desires known and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthy magnify thy holy Name, through Christ our Lord. *Amen.*

Then shall follow one of these two Collects for the King, all standing as before, and saying,

Let us pray.

ALmighty God, whose kingdom is everlasting,

and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant *George*, our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory; and that we and all his subjects, (duly considering whose authority he hath,) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, thro' Jesus Christ our Lord. *Amen.*

Or this.

ALmighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings, and Princes, are under thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy divine wisdom; We humbly beseech thee so to dispose and govern the heart of *George* thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory; and study to preserve thy people committed to his charge, in wealth, peace and godliness. Grant this O merciful Father, for thy dear Son's sake Jesus Christ our Lord. *Amen.*

Then shall be said the Collect of the day. And immediately after the Collect, the Epistle shall be read, the Reader saying, The Epistle [*or,* The Portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — verse. *And the Epistle ended, he that readeth shall say,* Here endeth the Epistle. *Then shall a Presbyter or a Deacon read the Gospel, saying,* The holy Gospel is written in the — Chapter of — beginning at the — verse. *And the Gospel ended, shall be repeated the Creed following, all standing.*

I Believe in one God the Father Almighty, Maker of heaven and earth. And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, by whom all things were made: Who for us, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost, of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered

ſuffered and was buried, And the third day he roſe again, according to the Scriptures, and aſcended into heaven, and ſitteth on the right-hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, The Comforter, who proceedeth from the Father by the Son, Who after the Father and the Son is * worſhipp'dand glorified; Who ſpake by the prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the remiſſion of ſins, And I look for the reſurrection of the dead, And the life of the world to come. *Amen.*

* *Or honoured.*

Then ſhall follow one or more ſerious Exhortations or Sermons; the Biſhop, if preſent, concluding with one of his own. And Note, That the Biſhop may give leave to one of the Laity to preach, if he knows him well qualified for the ſame.

Then ſhall the Prieſt return to the Lord's Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.

LEt your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. *S. Matth.* 5. 16.

Lay not up for your ſelves treaſure upon earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal; but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break thro' and ſteal. *S. Matth.* 6. 19. 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. *S. Matth.* 7. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. *S. Matth.* 7. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I reſtore fourfold. *S. Luke* 19. 18.

He that ſoweth little, ſhall reap little, and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every

ay man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a chearful giver. 2 *Cor.* 9. 6, 7.

While we have time, let us do good unto all men, and ſpecially unto them that are of the houſhold of faith. *Gal.* 6. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* 6. 17, 18, 19.

God is not unrighteous, that he will forget your work, and labour that proceedeth of love; which love ye have ſhewed for his Names ſake, who have miniſtred unto the Saints, and yet do miniſter. *Heb.* 6. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is well pleaſed. *Heb.* 13. 16.

Whoſo hath this world's good, and ſeeth his Brother have need, and ſhuteth up his compaſſion from him, how dwelleth the love of God in him? 1 *S. John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out it ſhall be paid him again. *Prov.* 19. 17.

Bleſſed is the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſalm* 41. 1.

Whilſt theſe Sentences are in reading, a Deacon, or other fit perſon, ſhall receive the Bread, with the Wine, and Water, for the Communion; as alſo the alms for the poor, and other devotions of the People, and reverently bring them to the Prieſt; who ſhall humbly preſent them, and place them upon the holy Table.

The Prieſt ſhall then mix the Wine with the Water, in a due

due proportion, in the ſacred Veſſels. After which done, he ſhall ſay;

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Chriſt, muſt conſider how Saint Paul exhorteth the Corinthians diligently to try and examine themſelves, before they preſume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith, we receive theſe holy myſteries; (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) ſo is the danger great if we receive the ſame unworthily. I exhort you therefore Religiouſly and Devoutly to diſpoſe your ſelves for this participation of the moſt comfortable Memorial of the Body and Blood of Chriſt; to be by you received in remembrance of his meritorious Croſs and Paſſion; whereby we obtain remiſſion of our Sins, and are made heirs of the Kingdom of Heaven. Judge your ſelves, brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men: ſo ſhall ye be meet partakers of theſe holy myſteries. And above all things ye muſt give moſt humble and hearty thanks to God the Father, and to the Son, for the redemption of the world, by the death and paſſion of our Saviour Chriſt; who did humble himſelf even to the death upon the Croſs, for us miſerable ſinners; who lay in darkneſs, and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and only Saviour Jeſus Chriſt, thus dying for us; and the innumerable benefits which by his precious blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore, with the Father, in the Holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and

ſtudying

ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

Then ſhall the Prieſt ſay to them that come to receive the holy Communion.

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take theſe holy myſteries to your conſolation.

Then ſhall the Prieſt ſay.

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COme unto me, all that travel and are heavy laden, and I will refreſh you. *S. Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, ſhould not periſh, but have everlaſting life. *S. John* 3. 16.

Hear alſo what the Apoſtle Paul ſaith.

This is a true ſaying, and worthy of all men to be received, that Chriſt Jeſus came into the world to ſave ſinners. 1. *Tim.* 1. 15.

Hear alſo what the Apoſtle John ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. 1. *S. John* 2. 1.

Then this Prayer for the whole Church of Chriſt ſhall be uſed.

ALmighty and everlaſting God, who by thy holy Apoſtle haſt taught us to make Prayers and ſupplications, and to give thanks for all men: We humbly beſeech thee moſt mercifully to accept our alms and oblations, and to receive theſe our prayers, which we offer unto thy divine Majeſty; beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governors; and eſpecially thy ſervant *George* our King; that under him we may be godly and quietly governed; and grant unto his whole Council, and to all that are put in authority under him, that they may truly and impartially miniſter Juſtice, to the puniſhment of wickedneſs and Vice, and to the maintenance of thy true Religion and

and virtue. Give grace, O heavenly Father, to all Bishops, Priests and Deacons; that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Mysteries: And to all thy people give thy heavenly grace, and especially to this Congregation here present; that with meek heart and due reverence they may ever hear and receive thy holy Word, truly serving thee, in holiness and righteousness, all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy merciful goodness this congregation, which is here assembled in thy name, to celebrate the commemoration of the most precious death of thy Son. And we do here give unto thee our devout praises and hearty thanks for the wonderful graces and virtues bestowed on all thy Saints from the beginning of the world; on the Holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples, O Lord, and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend them also unto thy favour, O Lord, with all other thy servants which are departed hence from us in thy true faith and fear, and do now rest in the sleep of peace. Grant unto them all, we beseech thee, thy favour, and everlasting peace; and that at the day of the general Resurrection, we, and all they which are of the mystical body of thy Son, may altogether be set on his right-hand, and hear that his most joyful voice, Come ye blessed Children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

After which the Priest shall proceed, saying,

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks

unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow,

THerefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Proper Prefaces.

Upon the Feast of the Nativity.

BEcause thou didst give Jesus Christ thine only Son to be born for us; who by the operation of the Holy Ghost, was made man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon Easter-Day.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon Ascension-Day.

THrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

Upon Whitsunday.

THrough Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down, as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light

light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

After each of which Prefaces, ſhall immediately be ſung or ſaid.

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

Then ſhall the Prieſt ſay, in the name of all them that ſhall receive the Communion, this Prayer following.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy. Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed thro' his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread, Wine and Water, that he may with the more readineſs and decency break the Bread before the People, and take the Cup into his hands, he ſhall ſay the Prayer of Conſecration, as followeth.

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the Croſs for our redemption; who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and atonement for the ſins of the whole world; and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O moſt merciful Father, we moſt humbly beſeech thee: And with thy holy Spirit and Word, vouchſafe to bleſs and ſanctify theſe thy Gifts, that they may be unto us the body and blood of thy moſt dearly beloved Son Jeſus Chriſt: Who in the ſame night that he

was betrayed(*a*) took bread, and when he had given thanks; (*b*)he brake it, and gave it to his disciples, saying, Take, eat, (*c*)this is my Body which is given for you, do this in remembrance of me. Likewise after supper (*d*) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (*e*) is my Blood of the New Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Wherefore O Lord and Heavenly Father, according to the Institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble Servants do celebrate and make here before thy divine Majesty, with these thy holy Gifts, the Memorial which thy Son hath commanded us to make: Having in remembrance his blessed Passion, mighty Resurrection, glorious Ascension, and second coming to judge the world in righteousness; rendring unto thee most hearty thanks for the innumerable benefits procured unto us by the same; and we entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, these thy Gifts, as Memorials of the precious body and blood of thy dear Son; beseeching thy divine Majesty to have pity upon us, and hear all our supplications which we put up unto thee in his name: and together with them, we also offer and present unto thee, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And altho' we be unworthy thro' our manifold sins to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, thro'

Jesus

(a) Here the Priest is to take the Bread into his hands:

(b) And here to brake the Bread:

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his Hand.

(e) And here to lay his hands upon every Vessel in which there is any Wine and Water to be consecrated.

Jeſus Chriſt our Lord; by whom, and with whom, in the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then let the Prieſt ſay,

Holy things for Holy Perſons.

And let the People Anſwer,

THere is one that is Holy; there is one Lord; one JeſusChriſt, bleſſed for ever, to the glory of God the Father. *Amen.* Hoſanna to the Son of David! bleſſed be he that cometh in the name of the Lord, being the Lord God who appeared to us, Hoſanna in the higheſt!

Then ſhall the Biſhop or Preſbyter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts and Deacons in like manner (if any be preſent) and after that to the People alſo in order, into their hands, all ſtanding, with great reverence. And when he delivered the bread to any one, he ſhall ſay,

THE Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life.

And the Miniſter that delivereth the Cup to any one ſhall ſay,

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life.

Here ſome proper Hymn or Pſalm ſhall be ſung, while the Congregation is partaking.

If the conſecrated Elements be all ſpent before all have communicated, the Prieſt is to conſecrate more, according to the Form before preſcribed: Beginning at theſe words, Almighty God, our Heavenly Father, *&c.*

[*The moſt ancient form of Conſecration, Oblation, and Delivery of the Elements.*

BEing mindful of thoſe things that Chriſt endured for our ſakes, we give thee thanks, O God Almighty, not in ſuch a manner as we ought, but as we are able; and fulfil his Conſtitution. For in the ſame night that he was betrayed, he took Bread in his holy and undefiled Hands; and looking up to thee, his God and Father, he brake it, and gave it to his diſciples, ſaying, *This is the myſtery of the new Covenant; take of it, and eat; this is my Body which is broken for many, for the remiſſion of ſins.* In like manner alſo he took the cup, and mixed it of Wine and Water, and ſanctified it, and delivered it to them, ſaying, *Drink ye all of this: for this is my blood which is ſhed for many, for the remiſſion of ſins. Do this in remembrance of me. For as often as ye eat this Bread, and drink*

drink this Cup, ye do ſhew forth my death until I come. Being mindful therefore of his Paſſion, and Death, and Reſurrection from the dead, and Aſcenſion into the Heavens, and his future ſecond appearing, wherein he is to come with Glory and Power to judge the Quick and the Dead, and to recompence to every one according to his works, we Offer to thee, our King and our God, according to his Conſtitution, this Bread, and this Cup; giving thee thanks thro' him, that thou haſt thought us worthy to ſtand before thee, and to ſacrifice to thee. And we beſeech thee that thou wilt mercifully look down upon theſe Gifts, which are here ſet before thee, O thou God who ſtandeſt in need of none of our Offerings: And do thou accept them to the honour of thy Chriſt; and ſend down thine Holy Spirit, the witneſs of the Lord Jeſus's Sufferings, that he may ſhew this Bread to be the Body of thy Chriſt, and this Cup to be the Blood of thy Chriſt; that thoſe who are partakers thereof may be ſtrengthened for Piety, may obtain the remiſſion of their Sins, may be deliver'd from the Devil and his deceit, may be filled with the Holy Ghoſt, may be made worthy of thy Chriſt, and upon thy reconciliation to them, O Lord Almighty, may obtain eternal Life.

Then let the Biſhop give the Oblation, ſaying, The Body of Chriſt. *And let him that receiveth, ſay,* Amen. *And let the Deacon take the Cup; and when he gives it, let him ſay,* The Blood of Chriſt; the Cup of Life. *And let him that drinketh, ſay,* Amen.]

When all have communicated, the Miniſter ſhall return to the Lord's Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.

Then may the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done on earth, as it is in Heaven. Give us this day our daily bread. And forgive us our * treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from † evil: For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

* *Debts, as we forgive our Debtors.*

† *The evil One.*

Then ſhall follow this Thankſgiving.

ALmighty and everliving God, we moſt heartily thank

thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs, thro' hope, of thy everlaſting Kingdom, by the merits of the moſt precious death and paſſion of thy dear Son: And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in; thro' Jeſus Chriſt our Lord; to whom with thee in the Holy Ghoſt, be all honour and glory world without end. *Amen.*

Then ſhall be ſaid or ſung,

GLory be to God on high, and on earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

We alſo glorify thee, the only begotten Son Jeſus Chriſt; Lamb of God, Son of the Father, that takeſt away the ſins of the world, and ſitteſt at the right-hand of God the Father.

For thou art holy, thou art the Lord, thou O Chriſt, art moſt high in the glory of God the Father. *Amen.*

Then the Biſhop or Preſbyter ſhall let them depart with this Bleſſing.

THE peace of God which paſſeth all underſtanding keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty be amongſt you, and remain with you always. *Amen.*

Collects fit to be ſaid after the Communion before the Bleſſing; or at other times, at the diſcretion of the Miniſter.

ASſiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and miſeries of this mortal life, we may ever be defended by thy moſt gracious and ready help, thro' Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify and govern both our hearts and bodies in the ways

ways of thy laws, and in the works of thy commandment; that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt.

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, thro' Jeſus Chriſt our Lord. *Amen.*

ASſiſt us, O Lord, in all our doings, with thy moſt gracious favour; and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we otherwiſe dare not, or for our blindneſs we cannot aſk, vouchſafe to give us, for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that aſk in thy Son's Name; We beſeech thee mercifully to incline thine ears to us, that have made now our prayers and ſupplications unto thee: and grant that thoſe things which we have faithfully aſked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

Note, *That the Communion is to be celebrated every Lord's Day; and all the faithful are to frequent it conſtantly, unleſs ſickneſs, or other juſt and urgent occaſions hinder them.*

The Miniſtration of Baptiſm and Confirmation.

WHen any Children or grown Perſons are to be baptized, timely notice ſhall be given to the Biſhop, or Preſbyter; that ſo due care may be taken for their Examination, whether they be ſufficiently inſtructed in the Principles of the Chriſtian Religion, and willing to ſubmit to the Laws of the Goſpel; and that they may be exhorted to prepare

pare themſelves with prayers and faſting for the receiving of this holy Myſtery; for which duties, the time before Eaſter is particularly proper.

And if they ſhall be found fit, they ſhall be baptized after this manner.

DEarly beloved; Foraſmuch as all men are ſinners, and they that are in the fleſh cannot pleaſe God, but commit many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to *theſe perſons* that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made lively *members* of the ſame.

Then ſhall the Prieſt ſay,

Let us pray.

(*And here all the Congregation ſhall kneel.*)

ALmighty and everlaſting God, who of thy great mercy didſt by thy Son our Saviour Chriſt appoint Baptiſm, as the laver of regeneration, and the means of admiſſion into thy holy Church, and as an ordinance for the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *theſe* thy *ſervants*; waſh *them*, and ſanctify *them* with the Holy Ghoſt, that *they being* delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful thro' hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *they* may come to the land of everlaſting life, there to reign with thee, world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, We call upon thee for theſe *perſons*; that *they* coming to thy holy Baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Aſk, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek, find; open the gate unto us that knock; that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal

kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

Then ſhall the People ſtand up, and the Prieſt ſhall ſay,

Hear the words of the Goſpel written by the Apoſtle John, in the third Chapter, beginning at the firſt verſe.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do thoſe miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh is fleſh; and that which is born of the Spirit, is Spirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

After which he ſhall uſe this Exhortation following.

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may percieve the great neceſſity of this holy ordinance where it may be had. Likewiſe immediately before his Aſcenſion into heaven (as we read in the laſt Chapter of Mark's Goſpel) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be condemned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart and ſaid to him, and the reſt of the Apoſtles, Men and brethren, what ſhall we do? reply'd and ſaid unto them, Repent, and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other

ther words exhorted he them, ſaying, Save yourſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Batpiſm doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the Reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe, that he will favourably recieve *theſe* preſent *perſons*, if they truly repent and come unto him by faith; that he will grant *them* remiſſion of their ſins, and beſtow upon *them* the Holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſwaded of the good-will of our heavenly Father towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to *theſe perſons*; that *they* may be born again, and be made *heirs* of everlaſting ſalvation, thro' our Lord Jeſus Chriſt, who liveth and reigneth with thee, now and for ever. *Amen.*

Then the Prieſt ſhall ſpeak to the perſons *to be baptized on this wiſe.*

WEll-beloved, who are come hither deſiring to receive holy Baptiſm, *ye* have heard how the Congregation hath prayed that Almighty God would vouchſafe to receive you, and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven and everlaſting life. *Ye* have heard alſo that he hath promiſed by Jeſus Chriſt, in his holy Word, that thoſe things that we duly pray for ſhall be granted; which promiſe God for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, *ye* muſt alſo faithfully, for your part, promiſe in the preſence of this whole Congregation, that *ye* will renounce the devil and all his works, and faithfully believe God's holy Word, and obediently keep his commandments.

Then ſhall the Prieſt demand of each of the perſons to be baptized, ſeverally, theſe Queſtions following.

Queſtions.

DOſt thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal

carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answ. I renounce them all.

Question.

DOst thou believe in one unbegotten Being, the only true God, Almighty, the Father of Christ; the Creator and Maker of all things; from whom are all things?

And dost thou believe in [one] Lord Jesus Christ, his only begotten Son, the first born of the whole creation, who was begotten by the good pleasure of the Father before the world began; by whom all things were made, both those in heaven, and those on earth, visible and invisible; who in the last days descended from heaven, and took flesh, and was born of the holy Virgin Mary, and did converse holily, according to the laws of his God and Father, and was crucified under Pontius Pilate, and died for us, and rose again from the dead after his passion on the third day, and ascended into the heavens, and sitteth at the right-hand of the Father, and again is to come at the end of the world to judge the quick and the dead; of whose kingdom there shall be no end?

And dost thou believe in the Holy Ghost, that is the Comforter; who wrought in all the Saints from the beginning of the world; and was afterwards sent to the Apostles, by the Father, according to the promise of our Saviour and Lord Jesus Christ; and after the Apostles to all believers in the holy Catholick Church?

And dost thou believe the Resurrection of the flesh; and the remission of sins; and the kingdom of Heaven; and the life of the world to come?

Answ. All this I stedfastly believe.

Question.

WIlt thou be baptized in this faith?

Answ. That is my desire.

Question.

WIlt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will endeavour so to do, God being my helper.

Then shall the Priest say,

OMerciful God, grant that the old man in *these persons* may be so buried, that the new man may be raised up in *them. Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them. Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against

gainſt the devil, the world, and the fleſh. *Amen.*

Grant that *they* being here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty, everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of ſins, did give commandment to his diſciples, that they ſhould go, teach all Nations, and baptize them unto the Name of the Father, the Son, and the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of this congregation; ſanctify this water to the myſtical waſhing away of ſin: and grant that *the perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

[*Here ſhould follow the Anointing with the Holy Oil.*] *Then ſhall the Perſons that are to be baptized, be decently put into Water by one or more Deacons, or Deaconneſſes. After which the Prieſt ſhall come and dip each Perſon in the Water thrice, ſaying,*

NI baptize thee unto the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Then ſhall the Prieſt go away and the Perſons Baptized ſhall be decently taken out of the Water by one or more Deacons or Deaconneſſes, and by their aſſiſtance ſhall put on their white Garments; and the Prieſt ſhall draw near and ſay to each of them.

TAke this white garment for a token of the innocence which by God's grace is given unto thee in the holy myſtery of Baptiſm; and for a ſign whereby thou art admoniſhed, ſo long as thou liveſt, to give thyſelf to innocency of living; that after this tranſitory life thou mayſt be partaker of the rewards of holineſs and purity in the life everlaſting. *Amen.*

Then ſhall every one of the Perſons Baptiz'd ſtand upright, and ſay the Lord's Prayer; and then that which here follows.

O God Almighty, the Father of thy Chriſt, thine only begotten Son; Give me a Body undefiled, an Heart pure, a mind watchful, with the preſence of the Holy Spirit, for the obtaining and aſſured enjoying of the truth; thro' thy Chriſt; by whom glory be to thee, in the Holy Spirit, for ever. *Amen.*

Then

Then shall the Priest use this Prayer.

ALmighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them the sign of the forgiveness of their sins; strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter; and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

Then shall the Priest add as follows,

SIgn and seal these Persons, O Lord, for thine own self, that they may be thine for ever, by the holy cross and passion of thy Son. Confirm and strengthen them mercifully with the inward unction of the Holy Ghost; that they may daily increase in the graces of the same Spirit more and more, until they come to thine everlasting kingdom. *Amen.*

Then the Priest shall seal them severally with the seal of the Cross on their foreheads; and severally lay his hand upon their heads, saying,

N. I seal thee with the seal of the Cross, and lay my hand upon thee; In token that thou art devoted to the faith and obedience of Christ crucified, and that his holy Spirit will be ready to assist thee, and to enable thee manfully to fight under his banner against sin, the world, and the devil, and that thou must continue Christ's faithful Soldier and Servant, unto thy lives end. *Amen.*

[Note, *The seal of the Cross ought to be made with the holy Ointment.*]

Then shall the Priest say,

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*; that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, thro' the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee now and for ever. *Amen.*

Then all standing up, the Priest shall use this Exhortation following.

FOrasmuch as you have promised in the presence of this Congregation to renounce the devil and all his works, to believe in God, and

and to serve him; ye must remember that it is your part and duty to perform that solemn vow, promise and profession you have now made before this Congregation. And you are also to use all diligence to be farther rightly instructed in God's holy Word, that so you may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously and soberly in this present world.

AND as you have now by Baptism put on Christ, it is your part and duty, being made the children of God, and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembring always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

And this Collect, all kneeling.

ALmighty and everlasting God, who workest in us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom I have now laid my hand, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ; by whom be glory, honour, and adoration to thee for ever and ever. *Amen.*

Note *also, from the Constitutions, that if there be neither Oil nor Ointment, Water is sufficient, both for the anointing, and for the seal, and for the confession of him that is dying together with Christ. And that the Persons who are to be baptized are to fast before their Baptism, the whole Church usually fasting with them. Which Circumstances fitted best to the Eve before Easter: to which time the annual solemn celebration of this ordinance was at first usually appropriated.*

Then the Bishop shall bless them, saying thus,

THE blessing of God Almighty be upon you, and remain with you for ever. *Amen.*

Note,

Note, *There ought none to be admitted to the holy Communion, until they be Baptized and Confirmed.*

And if any have been Baptized, but not Confirmed, the Office may begin with the moſt ſolemn Confeſſion and Abſolution, and then go on with the Renunciation and Confeſſion, and what follows here, excepting what immediately concerns Baptiſm itſelf; but with ſome ſuch verbal Alterations as the caſe will make neceſſary.

Inſtead of the uſual Church Catechiſm, *let theſe following Inſtructions be learn'd by all the Catechumens, and explained on* Wedneſdays, Fridays, *and* Saturdays *by the Catechiſts.*

The Ten Commandments, Exod. XX.

THESE Commandments God ſpake in the twentieth Chapter of EXODUS, ſaying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have no other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God; and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.

VI. Thou

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neigbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, or any thing that is his.

The Chriſtian Explication and Improvement, Conſtitut. Lib. II. c. 36.

HAVE before thine Eyes the Fear of God, and always remember the Ten Commandments of God. To love the one and only Lord God with all thy Strength: to give no heed to Idols, or any ſuch other Beings, as lifeleſs Gods, or ſenſeleſs Beings, or Dæmons: Conſider the manifold Workmanſhip of God, which received its Beginning through Chriſt; Thou ſhalt obſerve the Sabbath, on account of him who ceaſed from his Work of Creation, but ceaſed not from his Work of Providence. 'Tis a Reſt for Meditation of the Law, not for Idleneſs of the Hands. Reject every unlawful Luſt: every thing deſtructive to Men: and all Anger: Honour thy Parents, as the Authors of thy Being: Love thy Neighbour as thy ſelf: Communicate the Neceſſaries of Life to the Needy: Avoid ſwearing falſly, and ſwearing often, and in vain; for thou ſhalt not be held guiltleſs. Do not appear before the Prieſts empty; and offer thy Free-will Offerings continually: Moreover, do not leave the Church of Chriſt; but go thither in the Morning, before all thy work; and again meet there in the Evening to return Thanks to God that He has preſerved thy Life: Be diligent, and conſtant, and laborious in thy Calling: Offer to the Lord thy Free-will Offerings; for ſays he *Honour the Lord with the Fruit of thy Labours:* If thou art not able to caſt any thing conſiderable into the Corban, yet at leaſt beſtow upon the Strangers one, or two, or five Mites. *Lay up for thy ſelf Heavenly Treaſure, which neither the Moth nor Thieves can deſtroy.*

The Beatitudes, Matth. v.

BLeſſed are the poor in ſpirit for theirs is the kingdom of heaven. Bleſſed are they that mourn, for they ſhall be comforted. Bleſſed are the meek, for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled. Bleſſed are the merciful, for they ſhall obtain mercy. Bleſſed are the pure in heart, for they

ſhall ſee God. Bleſſed are the peace-makers, for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake, for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you and perſecute you, and ſhall ſay all manner of evil againſt you falſly, for my ſake: Rejoice, and be exceeding glad, for great is your reward in heaven: for ſo perſecuted they the prophets which were before you. [See alſo that whole Sermon at the Mount, *Mat.* v. vi, vii.]

S. Paul's *Heads of Catechetick Inſtructions.* Heb. vi. 2.

THerefore leaving the principles of the doctrine of Chriſt, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, Of [* *Dippings or Baptiſms.*] *immerſions, and of laying on of hands, and of reſurrection of the dead, and of eternal Judgment.

The Heads of Catechetick Inſtruction out of the Conſtitutions, Lib. vii. c. 39, 40, 41.

HE who is to be Catechized in the Word of Piety, let him be inſtructed before his Baptiſm in the Knowledge of the Unbegotten God; in the Underſtanding of his only Begotten Son; in the aſſured Acknowledgment of the Holy Ghoſt. Let him learn the Order of the ſeveral Parts of the Creation, the Series of Providence, the different Diſpenſations of the Laws: Let him be inſtructed why the world was made, and why Man was appointed to be a Citizen therein; let him alſo know his own Nature, of what ſort it is; let him be taught how God puniſhed the Wicked with Water, and did glorify the Saints in every Generation; I mean *Enoch* and *Noah*, and *Abraham*, and his Poſterity, and *Melchiſedech* and *Job*, and *Moſes*, and *Joſhua*, and *Caleb*, and *Phineas* the Prieſt, and thoſe that were holy in every Generation; and how God ſtill took care of, and did not reject Mankind, but called them from their Error and Vanity to the Acknowledgment of the Truth at various Seaſons, reducing them from Bondage and Impiety unto Liberty and Piety, from Injuſtice to Righteouſneſs, from Death Eternal to Everlaſting Life. Let him that offers himſelf to Baptiſm learn theſe and the like things in his Catechizing.

Let him alſo be inſtructed in the Doctrines concerning our Lord's Incarnation, and in thoſe concerning his Paſſion, and Reſurrection from the Dead, and Aſcenſion.

And

And when it remains that the Catechumen is to be baptized, let him learn what concerns the Renunciation of the Devil, and the joining himſelf to Chriſt: For 'tis fit that he ſhould firſt abſtain from things contrary, and then be admitted to the Myſteries; he muſt before-hand purify his heart from all Wickedneſs of Diſpoſition, from all Spot and Wrinkle, and then partake of the holy things: For as the ſkilfulleſt Huſbandman does firſt purge his Ground of the Thorns which are grown up therein, and does then ſow his Wheat, ſo ought you alſo to take away all Impiety from them, and then to ſow the ſeeds of Piety in them, and vouchſafe them Baptiſm: For even our Lord did in this manner exhort us, ſaying, firſt *make Diſciples of all Nations*, and then he adds this, *And Baptize them unto the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Note, *Theſe Heads of Catechetick Inſtructions are more largely explained in the Apoſtolical Conſtitutions, Lib.* VIII. *whence the Catechumens may be more fully inſtructed in them.*

Note, *That* Matrimony *ſeems to be a thing of a civil Nature, and not directly belonging to religious Worſhip. Yet does the holy Biſhop* Ignatius *aſſure us,* ‘ *That it becomes*
Epiſt. ad Polycarp. § 5. ‘ *thoſe that Marry, whether Men or Wo-*
‘ *men, to be joined together with the Approbation of the Biſhop; that ſo their Marriage may be* ‘ *according to the Lord; and not out of Luſt.*’ *Which direction therefore it will be fit for every Chriſtian to follow. Nor will the ordinary Form be wholly improper, when corrected, while that matter is intruſted with the Clergy, as it is at preſent.*

The Order for the Viſitation of the SICK.

When any Perſon is ſick notice ſhall be given thereof to the Biſhop or ſome one of the Preſbyters; who coming into the ſick Perſons houſe ſhall ſay,

PEace be to this houſe, and to all that dwell in it.

When he cometh into the ſick man's preſence, he ſhall ſay, kneeling down,

REmember not, Lord, our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, ſpare

thy people, whom thou hast redeemed with thy Son's most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

Here may the Lord's Prayer be used; and after it these Collects.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEar us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health (which we earnestly beg of thy divine majesty) *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting; thro' Jesus Christ our Lord. *Amen.*

ALmighty everlasting God maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be thy gracious will;) and that whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

Note, *One or more of these Collects may be used in the daily service, before the Prayer for all States and Conditions of Men, when any that are sick desire to be prayed for.*

Then shall the Bishop or a Presbyter exhort the sick person after this form, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laud-

able-

able, glorious and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

TAKE therefore in good part the chastisement of the Lord: for (as the Apostle saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chastneth, and scourgeth every Son whom he receiveth. If ye endure chastning, God dealeth with you as with sons; for what son is he whom the father chastneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? for they verily for a few days chastned us after their own pleasure, but he for our profit, that we might be partakers of his holiness. These words, *good brother*, are writen in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to christian persons then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently I exhort you in the name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons;

I require you to examine your self and your estate, both toward God and Man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment.

Then may the Bishop or a Presbyter examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart, all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his Goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

The Bishop or Priest should not omit earnestly to move such sick Persons as are of ability, to be liberal to the poor.

And then the Bishop or a Presbyter shall say the Collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; increase *his* contrition and repentance, assuage *his* pains as shall seem to thee most expedient for *him*. And impute not unto *him* his former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, thro' the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

Then this Psalm may be repeated.

Psalm 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Thro' thee have I been holden up ever ſince I was born: Thou art he that took me out of my mother's womb; my praiſe ſhall alway be of thee.

I am under thy ſevere hand of correction: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of ſickneſs: forſake me not when my ſtrength faileth me.

Go not far from me, O God: my God, haſte thee to help me.

Let thoſe wicked Spirits be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway; and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine elder age, or when I am grey headed: until I have ſhewed thy ſtrength unto this generation, and thy power to them that are yet for to come.

O ſpare me a little, that I may recover my ſtrength, before I go hence and be no more ſeen!

Adding this.

O Great Creator and Governor of the world, who by thy Son's Croſs and precious Blood haſt redeemed us, ſave us, and help us, we humbly beſeech thee, O Lord.

Then ſhall the Biſhop or a Preſbyter ſay to the ſick Perſon.

THE Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, on earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom and thro' whom thou mayſt receive health and

and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

And after that he shall say,

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

Note, That S. *James* gives this direction concerning visiting the sick: **Is* *C.v.14, *any sick among you?* 15, 16. *Let him call for the Presbyters of the Church; and let them pray over him; anointing him with Oil, in the name of the Lord. And the Prayer of faith shall save the Sick; and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed; the effectual fervent Prayer of a righteous man availeth much.*

If therefore the Sick Person desire to be anointed, then shall one of the Priests anoint him with the holy Oil upon his forehead, making the sign of the Cross, and saying thus,

AS with this visible Oil thy body outwardly is anointed, so our heavenly Father, Almighty God, grant of his infinite goodness that thy Soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe for his great mercy, if it be his blessed will, to restore unto thee thy bodily health and strength to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind; and howsoever his goodness, (by his divine and unsearchable providence) shall dispose of thee, we his unworthy Ministers and servants humbly beseech the eternal Majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy Sins and Offences committed in all thy bodily senses, passions, and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength, by his holy Spirit, to withstand and overcome all temptations and assaults of thine adversary; that in no wise he prevail against thee; but that thou mayest have perfect victory and triumph against the Devil, sin, and death; through Christ our Lord; who by his

his death hath overcome the Prince of death, and with the Father evermore liveth and reigneth, world without end. *Amen.*

A Prayer for a ſick Child.

O Almighty God and merciful Father, to whom alone belong the iſſues of life and death; Look down from heaven, we humbly beſeech thee, with the eyes of thy mercy upon this child, now lying upon the bed of ſickneſs: Viſit *him*, O Lord, with thy ſalvation; deliver *him* in thy good appointed time from *his* bodily pain, and ſave *his* ſoul for thy mercies ſake. That if it ſhall be thy pleaſure to prolong *his* days here on earth, (which we earneſtly beg of thy divine Majeſty,) *he* may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe mercifully receive *his* ſoul into thine hands, whereinto we commit it, as into the hands of a faithful Creator. Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee, world without end. *Amen.*

A Prayer for a ſick Perſon, when there appeareth ſmall hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon *him*, O Lord; and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the ſins and errors of *his* life paſt, and ſtedfaſt faith in thy Son Jeſus: that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is nothing impoſſible with thee; and that if thou wilt, thou canſt, even yet raiſe *him* up, and grant *him* a longer continuance amongſt us; (which grant if it be thy bleſſed will.) Yet foraſmuch as in all appearance the time of *his* diſſolution draweth near, ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace, and in thy favour, *his* ſoul may be received into the boſom of Abraham; thro' the merits and mediation of Jeſus Chriſt, thine only Son, our Lord and Saviour. *Amen.*

A commendatory Prayer for a sick Person at or after the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the World; that whatsoever defilements it may have contracted in this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us, who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, thro' the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for Persons troubled in Mind and Conscience.

O Blessed Lord, the Father of mercies, and the God of all comfort, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest him to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we thro' patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoaking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

Note,

Note, *That part of the remaining consecrated Elements at the Lord's Supper, are to be carried from the publick Congregation to the Sick by a Priest, or sent by a Deacon, for their private and devout participation at home.*

Note also, *That the Priest may add any other proper Collects, Exhortations, or Prayers, as he judges best, according to the various circumstances of the sick Person.*

The Order for the Burial of the DEAD.

Here is to be noted, That the Office ensuing is not to be used for any that are openly wicked, or excommunicated, or have laid violent hands upon themselves.

The Priests and People meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing.

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. *S. John* 11. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And tho' after my skin, worms destroy this body; yet out of my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 2 *Tim.* 6. 7. *Job* 1. 21.

After they are come into the Church, shall be read one or both of these Psalms following.

Psalm 39.

I Said, I will take heed to my ways that I offend not with my tongue.

I will keep my mouth as it were with a bridle, while the ungodly is in my sight.

I held my tongue and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing, the fire kindled; and at the laſt I ſpake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee; and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences, and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth, for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

For I am a ſtranger with thee, and a ſojourner, as all my fathers were.

O ſpare me a little, that I may recover my ſtrength, before I go hence and be no more ſeen.

Glory be to the Father, *&c.*

As it was in the, *&c.*

Pſalm 90.

LORD, thou haſt been our refuge from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayſt, Come again, ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep, and fade away ſuddenly like the graſs.

In the morning it is green and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure, and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee, and our ſecret

ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten: and tho' men be ſo ſtrong that they come to fourſcore years, yet is their ſtrength then but labour and ſorrow: ſo ſoon paſſeth it away and we are gone.

But who regardeth the power of thy wrath? For even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt, and be gracious unto thy ſervants.

O ſatisfy us with thy mercy, and that ſoon: ſo ſhall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou haſt plagued us; and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work, and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy work.

Glory be to the Father, *&c.*

As it was in the, *&c.*

Then ſhall follow the Leſſon, taken out of the fifteenth Chapter of the former Epiſtle of Saint Paul to the Corinthians.

1 Cor. 15. 20.

NOW is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits; afterwards they that are Chriſt's, at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power. For he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death. For he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him; that God may be all in all. Elſe what

ſhall

ſhall they do which are baptized for the dead. If the dead riſe not at all, why are they then baptized for the dead? And why ſtand we in jeopardy every hour? I proteſt by your rejoycing which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me if the dead riſe not? Let us eat and drink, for tomorrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God. I ſpeak this to your ſhame. But ſome man will ſay, How are the dead raiſed up? And with what body do they come? Thou fool, that which thou ſoweſt is not quickened, except it die: and that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain; it may chance of wheat, or of ſome other grain. But God giveth it a body as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh: but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtial; but the glory of the celeſtial is one, and the glory of the terreſtial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead: it is ſown in corruption; it is raiſed in incorruption: it is ſown in diſhonour; it is raiſed in glory: It is ſown in weakneſs; it is raiſed in power: It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning ſpirit. Howbeit, that was not firſt which is ſpiritual; but that which is natural, and afterward that which is ſpiritual. The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the image of the earthy, we alſo ſhall bear the image of the heavenly. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery. We ſhall not all ſleep, but we ſhall all be changed, in a moment,

ment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible, and we ſhall be changed. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God, which giveth us the victory, thro' our Lord Jeſus Chriſt. Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

When they come to the Grave, while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and People ſhall ſing.

MAN that is born of a woman hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our Sins art juſtly diſpleas'd?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Creator, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers; but ſpare us, Lord, moſt holy, O God, moſt mighty, O holy and merciful Father, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from our hope in thee.

Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay.

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt; in ſure and certain expectation of a reſurrection to another life, through our Lord Jeſus Chriſt, who ſhall change the vile body of the faithful, that it may be like unto his glorious body, according to the mighty working whereby he is able

able to ſubdue all things to himſelf.

Then ſhall be ſaid or ſung.

I Heard a voice from heaven, ſaying unto me, Write, From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit; for they reſt from their labours. *Rev.* 14. 13.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done on earth, as it is in Heaven. Give us this day our daily bread. And forgive us our *treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from † evil. *Amen.*

** Debts, as we forgive our Debtors.*

† The evil One.

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity; grant unto this this ſervant, that the ſins which he committed in this world, be not imputed unto him; but that he may ever dwell in the region of light, with Abraham, Iſaac, and Jacob; in the place where is no weeping, ſorrow, nor heavineſs: and when the day of the general reſurrection ſhall come, make him and us to riſe alſo with the juſt and righteous, and receive our bodies again to glory, then made pure and incorruptable. Set us then all on the right hand of thy Son Jeſus Chriſt, among thy holy and elect; that then we may hear with them, thoſe moſt ſweet and comfortable words: Come ye bleſſed of my Father, receive the kingdom prepared for you from the beginning of the world.

Note, That this laſt Prayer is to be omitted if the Perſon was only a Catechumen.

Then ſhall be added.

WE do alſo humbly reſign up to thee our dear *brother* [*or ſiſter*] whom thou haſt been pleaſed to deliver out of the miſeries of this ſinful world; beſeeching thee that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom: that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, thro' Jeſus Chriſt our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jeſus Chriſt

Chriſt, who art the reſurrection and the life; in whom whoſoever believeth, ſhall live, tho' he die; and whoſoever liveth and believeth in him, ſhall not die eternally; who hath alſo taught us (by his holy Apoſtle Saint Paul) not to be ſorry as men without hope, for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him; and that at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and obtain a joyful reſurrection to everlaſting life. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with you all evermore. *Amen.*

The Holy Communion, as well as Baptiſm, and other ſacred Offices of Religion, appear at firſt to have been ſometimes performed over the Graves of the faithful departed, and of the Martyrs, in token of the Chriſtians full expectation of their reſurrection to Glory at the laſt day.

The Penitential Office; which may be added, in Times of Diſtreſs, or of ſolemn Faſting, before the concluding Prayer, at Noon, on Wedneſdays and Fridays, excepting the Fifty Days between Eaſter and Pentecoſt.

BELOVED brethren, Seeing that all they are accurſed (as the prophet David beareth witneſs) who do err and go aſtray from the Commandments of God, let us remember the dreadful judgments hanging over our heads, and always ready to fall upon us, and let us return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth fruits worthy of repentance. For the ax will be put unto the root of the tree, ſo that every tree that bringeth not forth good fruit, will be hewn down, and caſt into the fire. It is a fearful thing to fall into the hands of the living God: he ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord will come out of his

place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travelling with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience and long-suffering of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord; but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be red as scarlet, they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel; seeing that I have no pleasure in the death of him that dieth, saith the Lord God; Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and

and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners; aſſuring our ſelves that he is ready to receive us, if we come unto him with faithful repentance; if we ſubmit our ſelves unto him, and from henceforth walk in his ways; if we will take his eaſy yoke, and light burden upon us, to follow him in lowlineſs, patience and charity, and be ordered by the governance of his Holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do Chriſt will deliver us from the extreme curſe which ſhall light upon them that ſhall be ſet on the left-hand; and he will ſet us on his right-hand, and give us his gracious bleſſing of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which may He vouchſafe to bring us all, for his infinite mercy. *Amen.*

Then ſhall they all kneel upon their knees, and the Prieſt and the People (in the place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm,

Pſalm 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my Wickedneſs, and cleanſe me from my ſin.

For I acknowledge my faults, and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight; that thou mightſt be juſtified in thy ſaying, and clear when thou judgeſt.

Behold, I was ſhapen in wickedneſs, and in ſin hath my mother conceived me.

But lo, thou requireth truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

Turn thy face from my ſins, and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy Holy Spirit from me.

O give me the comfort of

thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee, but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

O God, whoſe nature and property is ever to have mercy, and to forgive all that are truly penitent; Receive our humble petitions; and ſeeing we are tied and bound with the chain of our ſins, let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediator and Advocate. *Amen.*

O Lord, ſave thy ſervants;

That put their truſt in thee.

Send unto them help from above;

And evermore mightily defend them.

Help us, O God our Saviour.

And for the glory of thy Name deliver us; be merciful to us ſinners, for thy Name's ſake.

O Lord, hear our prayers.

And let our cry come unto thee.

Let us pray.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy Divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. Grant that we may earneſtly repent, and be heartily ſorry for all our ſins, and provocations: that the remembrance of them may be grievous unto us; as the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſt's ſake.

ſake, forgive us all that is paſt; and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and deſire truly to repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, thro' Jeſus Chriſt our Lord. *Amen.*

Then ſhall the People ſay this that followeth, after the Prieſt.

TURN thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee by contrition, faſting and prayer. For thou art a merciful God, full of compaſſion, Long-ſuffering, and of great pity, Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt of mercy: ſpare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us. Thro' the merits and mediation of thy bleſſed Son, Jeſus Chriſt our Lord. *Amen.*

Then the Prieſt alone ſhall ſay,

THE Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

A

TABLE

Of the Pſalms before the Collect for the Day, in King Edward VI. *firſt Liturgy.*

Advent Sunday	Pſalm	Sundays after Trinity	Parts of the 119th Pſalm.
1	1	1	1
2	120	2	2
3	4	3	3
4	5	4	4
Chriſtmas-day	98 and 8	5	5
St. Stephen's day	52	6	6
St. John's day	11	7	7
Innocent's day	75	8	8
Sunday after Chriſtmas-day	121	9	9
Circumciſion	122	10	10
Epiphany	96	11	11
Sundays after 1	13	12	12
2	14	13	13
3	15	14	14
4	2	15	15
5	20	16	16
Septuageſima	23	17	17
Sexageſima	24	18	18
Quinquageſima	26	19	19
Aſh-Wedneſday	6	20	20
Lent-Sundays 1	32	21	21
2	130	22	22
3	43	23	124
4	46	24	125
5	54	25	127
6	61	St. Andrew	129
Good-Friday	22	St. Thomas	128
Saturday	88	Converſion of St. Paul	138
Eaſter-day	16and3	Purification	124
Monday	62	St. Matthias	140
Tueſday	113	Annunciation	131
Sundays after 1	112	St. Mark	141
Eaſter 2	70	St. Philip and St. James	133
3	75	St. Barnabas	142
4	82	St. John Baptiſt	143
5	84	St. Peter	144
Aſcenſion-day	47	St. James the Apoſtle	148
Sunday after Whitſunday	93	St. Bartholomew	115
Monday	33	St. Matthew	117
Tueſday	100	St. Michael	113
Trinity Sunday	101	St. Luke	137
	67	St. Simon and St. Jude	150
		All Saints	149

Forms

Forms of Prayers to be uſed at SEA.

The Morning and Evening Service to be uſed daily at Sea, ſhall be in general the ſame which is appointed above.

Theſe two following Prayers are to be alſo uſed in His Majeſty's Navy every day.

O Eternal Lord God, who alone ſpreadeſt out the heavens, and ruleſt the raging of the ſea; who haſt compaſſed the Waters with bounds, until day and night come to an end; Be pleaſed to receive into thy Almighty and moſt gracious protection the perſons of us thy ſervants, and the Fleet in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy, that we may be a ſafeguard unto our moſt gracious Sovereign Lord King *George*, and his kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawful occaſions; that the Inhabitants of our Iſland may in peace and quietneſs ſerve thee our God; and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praiſe and glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

ASSIST us, OLord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, thro' Jeſus Chriſt our Lord. *Amen.*

Prayers to be uſed in Storms at Sea.

O Moſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the ſea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners,

ners, do in this our great diſtreſs cry unto thee for help: Save, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have often forgot thee our God, and refuſed to hearken to the ſtill voice of thy word, and to obey thy commandments: But now we ſee how terrible thou art in all thy works of wonder; the great God to be feared above all; And therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercy's ſake, in Jeſus Chriſt thy Son our Lord. *Amen.*

Or this.

O Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this Death, which is ready now to ſwallow us up: Save, Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roaring ſea, that we being delivered from this diſtreſs, may live to ſerve thee, and to glorify thy Name all the days of our life. Hear, Lord, and ſave us, for the merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a Fight at Sea, againſt any unjuſt Enemy.

O Moſt powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteth in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity, that thou wouldſt take the cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battle to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor ſervants begging mercy, and imploring thy help; and that thou wouldſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short Prayers for ſick Perſons, that cannot meet to join in Prayer with others,

by

by reason of the Fight or Storm.

General Prayers.

LOrd, be merciful to us sinners, and save us, for thy mercy's sake.

Thou art the great God that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us that we may praise thee.

Special Prayers with respect to the Enemy.

THou, O Lord, art just and powerful; O defend our cause against the face of the Enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the Enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the Enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THou, O Lord, that stillest the raging of the sea, hear, hear us, and save us that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a Storm, hear us, and save us, we beseech thee.

When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him, saying as followeth:

The Confession.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. Grant that we may earnestly repent, and be heartily sorry for all our sins and provocations. That the remembrance of them may be grievous unto us; as the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve

and pleaſe thee in newneſs of life, to the honour and glory of thy Name, thro' Jeſus Chriſt our Lord. *Amen.*

Then ſhall the Prieſt, if there be any in the Ship, pronounce this Abſolution.

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance, and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs; and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Thankſgiving after a Storm.
Pſalm 66.

OBe joyful in God, all ye lands; ſing praiſes unto the honour of his Name; make his praiſe to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

For all the world ſhall worſhip thee, ſing of thee, and praiſe thy Name.

O come hither, and behold the works of God, how wonderful he is in his doing towards the children of men.

He turned the ſea into dry Land, ſo that they went through the Water on foot: there did we rejoice thereof.

He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

O praiſe our God, ye people, and make the voice of his praiſe to be heard;

Who holdeth our ſoul in life, and ſuffereth not our feet to ſlip.

For thou, O God, haſt proved us, thou alſo haſt tried us, like as ſilver is tried.

Thou broughteſt us into the ſnare, and laidſt trouble upon our loins.

Thou ſufferedſt men to ride over our heads; we went thro' Fire and Water; and thou broughteſt us out into a wealthy place.

I will go into thy houſe with burnt-offerings, and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer Bullocks and Goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

I called unto him with my mouth, and gave him praiſes with my tongue.

If I incline unto wickedneſs with mine heart, the Lord will not hear me.

But God hath heard me, and conſidered the voice of my prayer.

Praiſed be God who hath not caſt out my prayer, nor turned his mercy from me.

Glory be to the Father, thro' the Son, in the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

Pſalm 107.

O Give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy ;

And gathered them out of the lands, from the Eaſt, and from the Weſt, from the North, and from the South.

They went aſtray in the wilderneſs out of the way, and found no city to dwell in ;

Hungry and thirſty, their ſoul fainted in them.

So they cried unto thee Lord in their trouble, and he delivered them from their diſtreſs.

He led them forth by the right way, that they might go to the city where they dwelt.

O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he doth for the children of men !

For he ſatisfieth the empty ſoul, and filleth the hungry ſoul with goodneſs.

Such as ſit in darkneſs, and in the ſhadow of death, being faſt bound in miſery and iron ;

Becauſe they rebelled againſt the words of the Lord, and lightly regarded the counſel of the moſt high ;

He alſo brought down their heart through heavineſs : they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble, he delivered them out of their diſtreſs.

For he brought them out of darkneſs, and out of the ſhadow of death, and brake their bonds in ſunder.

O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he doth for the children of men !

For he hath broken the gates of braſs, and ſmitten the bars of iron in ſunder.

Fooliſh men are plagued

for their offence, and becauſe of their wickedneſs.

Their ſoul abhorred all manner of meat, and they were even hard at death's door.

So, when they cried unto the Lord in their trouble, he delivered them out of their diſtreſs.

He ſent his word, and healed them, and they were ſaved from their deſtruction.

O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he doth for the children of men!

That they would offer unto him the ſacrifice of thankſgiving, and tell out his works with gladneſs!

They that go down to the ſea in ſhips, and occupy their buſineſs in great waters.

Theſe men ſee the works of the Lord, and his wonders in the deep.

For at his word the ſtormy wind ariſeth, which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

They reel to and fro, and ſtagger like a drunken man, and are at their wits end.

So when they cry unto the Lord in their trouble, he delivereth them out of their diſtreſs.

For he maketh the ſtorm to ceaſe, ſo that the waves thereof are ſtill.

Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he doth for the children of men!

That they would exalt him alſo in the congregation of the people, and praiſe him in the ſeat of the elders!

Who turneth the floods into a Wilderneſs, and drieth up the water ſprings.

A fruitful land maketh he barren, for the Wickedneſs of them that dwell therein.

Again, he maketh the wilderneſs a ſtanding Water, and Water-ſprings of a dry ground.

And there he ſetteth the hungry, that they may build them a city to dwell in.

That they may ſow their land, and plant vineyards, to yield them fruits of increaſe.

He bleſſeth them, ſo that they multiply exceedingly; and ſuffereth not their cattle to decreaſe.

And again, when they are miniſhed and brought low, thro' oppreſſion, thro' any plague, or trouble.

Though he ſuffer them to be evil-intreated through tyrants, and let them wander

out

out of the way in the wilderneſs.

Yet helpeth he the poor out of miſery, and maketh him houſholds like a flock of ſheep.

The righteous will conſider this, and rejoice; and the mouth of all wickedneſs ſhall be ſtopped.

Whoſo is wiſe, will ponder theſe things; and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Collects of Thankſgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; We thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardſt us, when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs. Even, when we almoſt gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and graciouſly command a deliverance; for which we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Or this.

O Moſt mighty and gracious God, thy mercy is over all thy works, but in ſpecial manner hath been extended towards us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhew'd us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us how both winds and ſeas obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorify thy Name for this thy mercy in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs all the days of our life, thro' Jeſus Chriſt our Lord and Saviour. *Amen.*

An

An Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo, whom he hath delivered from the mercileſs rage of the Sea.

The Lord is gracious and full of compaſſion, ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins, neither rewarded us according to our iniquities.

But as the heaven is high above the earth, ſo great hath been his mercy towards us.

We found trouble and heavineſs, we were even at death's door.

The waters of the ſea had well nigh covered us, the proud Waters had well nigh gone over our ſoul.

The ſea roared, and the ſtormy wind lifted up the Waves thereof.

We were carried up as it were to heaven, and then down again into the deep, our ſoul melted within us, becauſe of trouble.

Then cried we unto thee, O Lord, and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy name, who didſt not deſpiſe the prayer of thy ſervants, but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment, and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs, and declare the wonders that he hath done, and ſtill doth for the children of men.

Praiſed be the Lord daily, even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad thro' the operation of thy hands, and we will triumph in thy praiſe.

Bleſſed be the Lord God, even the Lord God who only doth wondrous things.

And bleſſed be the Name of his Majeſty for ever, and let every one of us ſay, Amen, Amen.

Glory be to the Father, thro' the Son, in the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

2 *Cor.* 13, 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all. *Amen.*

After

After Victory or Deliverance from an Enemy.

A Pſalm or Hymn of Praiſe and Thankſgiving after Victory.

IF the Lord had not been on our ſide, now may we ſay, if the Lord himſelf had not been on our ſide, when men roſe up againſt us,

They had ſwallowed us up quick, when they were ſo wrathfully diſpleaſed at us.

Yea, the Waters had drowned us, and the ſtream had gone over our ſoul; the deep Waters of the proud had gone over our ſoul.

But praiſed be the Lord, who hath not given us over as a prey unto them.

The Lord hath wrought a mighty ſalvation for us.

We gat not this by our own ſword, neither was it our own arm that ſaved us; but thy right-hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us, the Lord hath covered our heads, and made us to ſtand in the day of battle.

The Lord hath appeared for us, the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us.

Therefore not unto us, O Lord, not unto us, but unto thy Name be given the glory.

The Lord hath done great things for us, the Lord hath done great things for us, for which we rejoice.

Our help ſtandeth in the Name of the Lord, who hath made heaven and earth.

Bleſſed be the Name of the Lord, from this time forth for evermore.

Glory be to the Father, thro' the Son, in the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

After this Hymn may be ſung the Te Deum.

Then this Collect.

O Almighty God, the Sovereign Commander of all the world, in whoſe hand is power and might, which none is able to withſtand; we bleſs and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the only giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and as much as in us lieth to the good of all mankind. And we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may ap-

appear in our lives, by an humble, holy, and obedient walking before thee all our days, thro' Jesus Christ our Lord: to whom, with thee, in the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. *Amen.*

2 *Cor.* 13, 14.

THE grace of our Lord Jesus Christ, and the love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at SEA.

The Office in the Common-Prayer Book may be used; only instead of these words, [We therefore commit *his* Body to the ground, Earth to Earth, *&c.*] *say,*

WE therefore commit *his* Body to the Deep, to be turned into Corruption, looking for the Resurrection of the Body, (when the Sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile Body, that it may be like his glorious Body, according to the mighty working, whereby he is able to subdue all things to himself.

A TABLE *of the Psalms for every Day of the Month.*

PSALMS.

Days.	Morn.	Even.	Days.	Morn.	Even.
1	1 to 5	6 to 8	17	86 to 88	89
2	9 11	12 14	18	90 92	93 94
3	15 17	18	19	95 97	98 101
4	19 21	22 23	20	102 103	104
5	24 26	27 29	21	105	106
6	30 31	32 34	22	107	108 109
7	35 36	37	23	110 113	114 115
8	38 40	41 43			CXIX. Part
9	44 46	47 49			
10	50 52	53 55	24	116 118	1 4
11	56 58	59 61	25	5 9	10 13
12	62 64	65 67	26	14 18	19 22
13	68	69 70	27	120 125	126 131
14	71 72	73 74	28	132 135	136 138
15	75 77	78	29	139 141	142 143
16	79 81	82 85	30	144 146	147 150

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